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BIOGRAPHY.

A short Memoir of the Life of Edmund Law, D. D. Bishop of Carlisle. By William Paley, D. D. (Extracted from Hutchinson's "History of Cumberland," Vol. II. pp. 636—638. See also the Encyclopædia Britannica.) Re-printed with Notes. By Anonymus. 1800.*

EDMUND LAW, D. D., was born in the parish of Cartmel, in Lancashire, in the year 1703. His father, who was a clergyman, held a small chapel in that neighbourhood; but the family had been situated at Askham, in the county of Westmoreland. He was educated for some time at Cartmel school, afterwards at the free grammar-school at Kendal; from which he went, very well instructed in the learning of grammar-schools, to St. John's College, in Cambridge.

Soon after taking his first degree, he was elected fellow of Christ's College in that University.† During his residence in which college, he became known to the public by a translation of Archbishop King's "Essay upon the Origin of Evil," with copious notes;‡ in which many metaphysical subjects, curious and interesting in their own nature, are treated with great ingenuity, learning and novelty.§

* Dr. Disney, for private circulation among his friends, one of whom has communicated this article, with a few additions to the notes. ED.

† He took the degree of B. A. 1723, M. A. 1727.

‡ [Of this translation there was a fifth edition, 1781.]

§ There is a view of the controversy, in consequence of Dr. Clarke's "Demonstration of the Being and Attributes of God," &c. in the Gen. Dict. Art. *Clarke*, IV. 357—359, note (I). Mr. Law's translation of Archbishop King's *Essay* on the *Origin of Evil*, with notes, was not overlooked in this metaphysical warfare; and his "Postscript" to his second edition, was a replication to "A Second Defence

To this work was prefixed, under the name of "A Preliminary Dissertation," a very valuable piece, written by the Rev. Mr. Gay, of Sidney College. Our bishop always spoke of this gentleman in terms of the greatest respect. In the Bible, and in the writings of Mr. Locke, no man, he was used to say, was so well versed.*

He also, whilst at Christ College, undertook and went through a very laborious part, in preparing for the press, an edition of Stephens's *Thesaurus*.† His acquaintance, during

of Dr. Clarke." Further controversy ensued, which produced our author's "Inquiry into the Ideas of Space, Time," &c.

* Rev. John Gay, B. A. 1721, M. A. 1725, was Fellow of Sidney College. It is to be regretted that no further information has been obtained respecting this gentleman. [Dr. Priestley, (*Hartley*, Introd. Ess. II,) says he was "a clergyman in the West of England." He "was living in 1730, but died before 1748," when Hartley referred to his opinions. See *Hartley on Man*, *ad init.* and *Priestley's Works*, III. 184, *Note.*]

† "Roberti Stephani *Thesaurus Linguae Latinae. Editio nova prioribus multo auctior et emendatior.*" Four vols. in folio, printed 1734. The Dedication to the King is dated "Cantabrigie pridie Id Aprilis, MDCCXXXV." and subscribed by himself and Colleagues, Edmundus Law, Joannes Taylor, Thomas Johnson, Sandys Hutchinson. Concerning this edition of Stephens's *Thesaurus*, see Nichols's *Anecdotes of Bowyer*, p. 64, note *, and Bowyer's *Miscellaneous Tracts*, (there referred to,) for some pieces in a controversy respecting the proposals for, and execution of, this work. [A new and improved edition of the *Thesaurus* is now proceeding from Mr. Valpy's press.]

Of Dr. Taylor some account may be seen in the *Anecdotes of Bowyer*: he graduated B. A. 1724, M. A. 1728, LL.D. 1741. Mr. Johnson took his degree of B. A. 1724, and M. A. 1728; was Fellow of Magdalen College, and printed a sermon on the *Insufficiency of the Law of Nature*, preached before the University of Cam-

his first residence in the university, was principally with Dr. Waterland, the learned master of Magdalen College; Dr. Jortin, a name known to every scholar, and Dr. Taylor, the Editor of *Demosthenes*. *

In the year 1737, he was presented by the University to the living of Graystock, in the county of Cumberland, a rectory of about £300 a-year. The advowson of this benefice belonged to the family of Howards, of Graystock, but devolved to the university for this turn, by virtue of an act of parliament, which transfers to these two bodies the nomination to such benefices as appertain, at the time of their vacancy, to the patronage of a Roman Catholic. The right, however, of the university was contested; and it was not till after a law-suit of two years' continuance that Mr. Law was settled in his living. †

bridge, April 4, 1731. Mr. Hutchinson was of Trinity College, B. A. 1727, and M. A. 1731.

* Dr. Waterland was many years, and Dr. Jortin a few years, the senior of Dr. Law. Dr. Taylor was his contemporary. The late Archdeacon Blackburne was three years his junior in the university, taking his first degree 1726; and, as he did not afterwards reside in college, may not properly be classed among his literary friends there, at this time. But their friendship commenced early in life, and was improved by the joint interest they afterwards took in the question concerning the intermediate state. It was cemented by a long and unreserved correspondence, and by personal intercourse; and also by the general agreement of their opinions concerning the right and expediency of requiring subscription to articles of faith. Bishop Law owed so much to the learned labours of Archdeacon Blackburne, that to omit the name of the one, in any memoir of the other, is to violate the integrity of the narrative, and to affect to conceal a part of the truth. In the latter part of their lives, a coolness existed between them, which, probably, was lamented by both: but which it would be difficult, perhaps, satisfactorily to explain. [The Bishop and the Archdeacon died the same year, (1787,) the former in his 84th, and the latter in his 82nd year.]

† The rectory of Graystock is said to be now of the value of £450 a-year. Mr. Law was presented by the University in 1737, as stated by Dr. Paley; but in 1746 he resigned, and was re-instituted on the presentation of Adam Askew, Esq. patron

Soon after this, he married Mary, the daughter of John Christian, Esq. of Unerigg, in the county of Cumberland; a lady, whose character is remembered with tenderness and esteem by all who knew her. *

In 1748 he was promoted by Sir George Fleming, Bishop of Carlisle, to the archdeaconry of that diocese;

by purchase from Charles Howard, Esq. the late Duke of Norfolk. (See Hutchinson's *Cumberland*, I. 407, 408, and note.) This resignation and re-institution, in 1746, was an accommodation to Mr. Law, by removing the special obligation to residence imposed upon incumbents presented by either of the universities, in consequence of the acts respecting the patronage of Roman Catholics; and removed all difficulties in the way of Mr. Law's future residence at Salkeld. This matter is stated as follows, by Hutchinson, (in his *History of Durham*, II. 216,) "When Mr. Howard (afterwards Duke of Norfolk) sold the advowson of Graystock, he stipulated with the purchaser in favour of Mr. Law, for a presentation from a Protestant patron. Mr. Law accordingly resigned this rectory, and had a new presentation from Dr. Askew, the purchaser. This allowed him to remove to Salkeld, the *corps* of the Archdeaconry of Carlisle, a much more healthy situation, given him by Bishop Fleming."

* Mrs. Law, daughter of John Christian, Esq. of Unerigg, in the parish of Dearham, in the county of Cumberland, was born March 19, 1721-2, and married at Dearham, June 24, 1740. See Hutchinson's *Cumberland*, II. 148. There is a pleasant story in the *Hollis Memoirs*, II. 507, which is well understood to be related on the authority of Dr. Law, who occasionally introduced it with much good humour. The story is as follows:—"A certain Roman Catholic lady, disputing with the wife of the parson of the parish, concerning the impropriety of trusting the Bible in the hands of the common people, brought as an instance of it, the strange story, told, as she asserted, by Moses, of the Devil tempting Eve in the shape of a toad. On the other hand, the honest woman, like a good Protestant, defended Moses tooth and nail, insisting on the credibility of the narrative, and the edification a good Christian might receive from it. The controversy grew warm, and, perhaps, might have ended in *main forte et dure*, had not the honest rector entered, and, with some pleasantry, put an end to it, by informing the parties, that it was not the honour of Moses that was at issue, but of John Milton the poet."

and, in 1746, went from Graystock to reside at Salkeld, a pleasant village upon the banks of the river Eden, the rectory of which is annexed to the archdeaconry. Mr. Law was not one of those who lose and forget themselves in the country. During his residence at Salkeld, he published "Considerations on the Theory of Religion;" to which he subjoined "Reflections on the Life and Character of Christ;" and an Appendix concerning the use of the words "Soul and Spirit" in Holy Scripture, and the state of the dead there described.†

Dr. Keene held at this time, with the bishopric of Chester, the mastership of Peterhouse in Cambridge. Desiring to leave the university, he procured Mr. Law to be elected to succeed him in that station. This took place in the year 1754; in which year, Dr. Law resigned his archdeaconry in favour of Mr. Eyre, a brother-in-law of Dr. Keene.‡ Five years before this, he proceeded to his degree of Doctor in Divinity; in his public exercise for which, he defended the doctrine of what is usually called the "sleep of the soul."§

* The "Reflections on the Life and Character of Christ" were published at Cambridge, 1776, as a tract; accompanied with a Summary and Appendix on the Gospel Morals, by Mr. Paley; and inscribed to the Duke of Grafton. [The *Reflections* have been often reprinted by the Unitarian Society.]

† In his controversy on the intermediate state between death and the resurrection, Dr. Law was ably and eminently supported by the assistance of Archdeacon Blackburne, Mr. Peckard, afterwards Dean of Peterborough, and Master of Mag. Coll. Camb. and Dr. B. Dawson, rector of Burgh, in Suffolk. The opposition of Archbishop Secker, being the opposition of power and influence, not of reason and Scripture, ceased with his life. [See Blackburne's *Historical View*, Ed. 2, Note, pp. 245—247.]

‡ In consequence of his mastership of Peterhouse, he was Vice-chancellor of the University, 1755.

§ Mr. Law proceeded D. D. 1749. Upon occasion of the usual exercise, says Mr. Hutchinson, (see his *History of Durham*, II. 216, 217,) "the divinity school was unusually crowded, and the rigidly orthodox were so alarmed at his question, that it gave occasion to much altercation afterwards, in a variety of publications; but

About the year 1760, he was appointed head librarian of the university; a situation which, as it procured an easy and quick access to books, was peculiarly agreeable to his taste and habits. Some time after this, he was also appointed casuistical professor.* In the year 1762, he suffered an irreparable loss by the death of his wife; a loss in itself every way afflicting, and rendered more so by the situation of his family, which then consisted of eleven children, many of them very young. Some years afterwards, he received several preferments, which were rather honourable expressions of regard from his friends, than of much advantage to his fortune.

he himself, unwilling to give further offence, "thought it a part of Christian prudence not to be more explicit on the subject, till men appeared more willing to submit their vain philosophy to the authority of God's word, and are disposed to examine things with greater attention and impartiality; concluding in the words of honest Bishop Taylor, that *he had been so pushed at by herds and flocks of people, that follow any body that whistles to them, or drives them to pasture, that he was grown afraid of any truth that seemed chargeable with singularity.*" I give the passage as cited by the historian of Durham, but cannot, at this instant, ascertain the authority on which he has related this acknowledgment of an unbecoming timidity upon a question, on which his friends voluntarily supported him, and on which Dr. Law was no further even inconveniently committed than as it might interfere with his future preferment.

The only apology that I have observed is to be found in the last three pages of his "postscript" to his *Cumberland edition* of his *Theory*; which is only a republication of part of a paper in the *Monthly Review* for May, 1760 (XXII. 353—362).

But concerning the temper of some people in the university, and of others out of it, respecting the subject of his thesis and his appendix to his *Theory*—see an extract from the papers of the Rev. John Jones, of Alconbury in Hunts, afterwards of Shipall in Herts, (the editor of the *Candid Disquisitions*, and of the *Appeal to Reason and Candour*,) in the *Gentleman's Magazine* for August, 1787, LVII. 745.

* He was appointed head librarian in 1760, as stated above; but it does not appear how such appointment to a sinecure place could facilitate his access to books, which were previously open to admittance, with the privilege of removing them to his

By Dr. Cornwallis, then Bishop of Lichfield, afterwards Archbishop of Canterbury, who had been his pupil at Christ College, he was appointed to the archdeaconry of Staffordshire, and to a prebend in the church of Lichfield.* By his old acquaintance, Dr. Green, Bishop of Lincoln, he was made a prebendary of that church. But in the year 1767, by the intervention of the Duke of Newcastle, to whose interest, in the memorable contest for the high-stewardship of the University, he had adhered in opposition to some temptations, he obtained a stall in the Church of Durham. The year after this,† the Duke of Grafton, who had a short time before been elected Chancellor of the University, recommended the master of Peterhouse to his Majesty for the bishopric of Carlisle. This recommendation was made, not only without solicitation on his part or that of his friends, but without his knowledge, until the duke's intention in his favour was signified to him by the archbishop. In or about the year 1777, our bishop gave to the public a handsome edition, in four quarto volumes, of the works of Mr. Locke, with the life of the author, and a preface. Mr. Locke's writings and character he held in the highest esteem, and seems to have drawn from them many of his own principles: he was a disciple of that school.‡ About the same time, he

house whenever he pleased. The place is said to have been made, and a salary of 50*l.* per annum annexed to it, for the sake of giving it to Dr. C. Middleton; and has since been continued for the same reason that it was instituted. (See Nichols's *Ante-dotes of Bowyer*, p. 62, note §). Dr. Law was appointed casuistical professor, 1764. Since writing the former part of this note, I have seen it simply stated (in Hutchinson's *History of Durham*, II. 217), that "having a numerous family, he afterwards accepted the office of principal librarian, and that of casuistical professor."

* 1763. Archdeacon of Stafford and Prebendary of Lichfield. 1764, Prebendary of Lincoln.

† Dr. Law was installed August 8, 1767, a Prebendary of Durham. His appointment to the bishopric of Carlisle was in February, 1769, and he held the mastership of Peterhouse and the rectory of Graystock *in commendam*. (Hutchinson's *Hist. of Durham*, II. 217.)

‡ It should seem that the department

published a tract, which engaged some attention in the controversy concerning subscription;* and he published new editions of his two principal works, with considerable additions, and some alterations.† Besides the works already

which Bishop Law undertook in this edition had been too hastily executed to answer the expectation of his friends. See Hollis *Memoirs*, I. 387, 388.

* This very valuable tract, entitled, "Considerations on the Propriety of requiring a Subscription to Articles of Faith," was printed at Cambridge, 1774. It was answered by Dr. Randolph of Oxford, from the Clarendon Press. "A Friend of Religious Liberty" replied to the Oxford champion, the same year, in a very able "Defence of the Considerations." A tract pretty confidently ascribed to Dr. Paley.

† The first edition of Dr. Law's Theory was published 1745 [at Cambridge, without the *Discourses* and *Appendix*, under the title of "Considerations on the State of the World, with regard to the Theory of Religion," dedicated to Lord Lonsdale]. The seventh and last was printed at Carlisle in 1784, and, as Dr. Paley says, "with some alterations," so likewise with some "considerable" omissions, as well as "additions." Dr. Law had, by gradual progression, advanced into the Arian system, and in his last edition he appears to have shaken off the shackles of the pre-existent doctrine. In a private letter to a friend, [Mr. Lindsey, dated from Cambridge, Sept. 23, 1783, he says, "I desire your acceptance of my Cumberland edition of my Theory, (anti dated in the title,) purged of some ancient prejudices relative to pre-existence, &c." (See Mr. Belsham's *Mem. of Lindsey*, p. 163.) And it is not a little singular, that after the bishop had expunged from his text what chiefly appertained to his "ancient prejudices," he was obliged to leave the management of his index to some heedless curator of the press, and we are consequently directed as follows:—"Christ, his original state, p. 289;" but upon consulting the place, the passage is not to be found. Part of the words omitted by the author are the following:—"Let us begin where the beloved disciple dates his gospel, (who had much higher manifestations, and a more perfect knowledge of his master, than any other of the Evangelists,) and with him reflect a little on Christ's original state and subsequent humiliation. That a being of infinite glory and perfection, the image of the invisible God, the first-born of every creature, and the Lord of heaven and earth, should condescend to degrade himself from all this power and dignity, divest himself of every glorious attribute," &c. If more evidence were wanting, more might

mentioned, he published in 1734 or 1735, a very ingenious "Inquiry into the Ideas of Space, Time," &c. in which he combats the opinions of Dr. Clarke and his adherents on these subjects.*

Dr. Law held the see of Carlisle almost nineteen years; during which time he twice, only, omitted spending the summer months in his diocese at the bishop's residence at Rose Castle; a situation with which he was much

pleased, not only on account of the natural beauty of the place, but because it restored him to the country in which he had spent the best part of his life. In the year 1787, he paid this visit in a state of great weakness and exhaustion; and died at Rose about a month after his arrival there, on the 14th day of August, and in the 84th year of his age.

The life of Dr. Law was a life of incessant reading and thought, almost entirely directed to metaphysical and religious inquiries; but the tenet by which his name and writings are principally distinguished is, "that Jesus, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species, who, by their own nature, and without his interposition, would remain in the state of insensibility to which the death brought upon mankind by the sin of Adam had reduced them." He interpreted literally that saying of St. Paul, (1 Cor. xv. 21,) "As by man came death, by man came also the resurrection of the dead." This opinion had no other effect upon his own mind than to increase his reverence for Christianity, and for its divine Founder. He retained it, as he did his other speculative opinions, without laying, as many are wont to do, an extravagant stress upon their importance, and without pretending to more certainty than the subject allowed of. No man formed his own conclusions with more freedom, or treated those of others with greater candour and equity. He never quarrelled with any person for differing from him, or considered that difference as a sufficient reason for questioning any man's sincerity, or judging meanly of his understanding. He was zealously attached to religious liberty, because he thought that it leads to truth: yet from his heart he loved peace. But he did not perceive any repugnancy in these two things. There was nothing in his elevation to his bishopric which he spoke of with more pleasure, than its being a proof that decent freedom of inquiry was not discouraged.

He was a man of great softness of manners, and of the mildest and most tranquil disposition. His voice was never raised above its ordinary pitch. His countenance seemed never to have been ruffled; it preserved the same

he had, in what sense he considered the opening of John's Gospel.

In the last editions of his translation of Archbishop King on the Origin of Evil, and of his own Theory, Dr. Law omitted the dedication of the former to Dr. Waterland, and of the latter to Dr. Cornwallis. He omitted also all complimentary expressions towards contemporary writers. If these dedications and compliments were not deserved, they ought not to have been published; but if they were, they ought not to have been suppressed after the death of the parties, unless they had forfeited their pretensions to them; which there is no reason to suppose.

* In addition to the works already mentioned, the bishop's smaller publications, including his tract on Subscription and on the Life and Character of Christ, were the following:

Sermons.

1. 1743. Litigiousness repugnant to Christianity. An assize sermon at Carlisle. (Matt. v. 40.)

2. 1755. Sermon before the Irish Protestant Schools. (Jer. xxix. 7.)

3. 1768. True Nature and Interest of Religion. A sermon on the death of Dr. Bland, Prebendary of Durham. (Micah vi. 8.)

4. 1771. The Grounds of a particular Providence. A sermon before the Lords, Jan. 30. (Dan. ii. 21, 22.)

5. 1774. Sermon before Society for Propagation of the Gospel. (Mat. i. 11.)

Tracts,—all printed at Cambridge.

1. 1746. The Nature and Necessity of Catechising, with some Remarks thereon.

2. 1769. A Defence of Mr. Locke's Opinion concerning Personal Identity; in Answer to the First Part of a late Essay on that Subject — Afterwards inserted at the end of the first volume of his edition of Locke's Works.

3. 1770. Observations occasioned by the Contest about Literary Property.

4. 1774. Considerations on the Propriety of requiring a Subscription to Articles of Faith.

5. 1776. Reflections on the Life and Character of Christ; with a Summary, and Appendix on the Gospel Morals.

kind and composed aspect, truly indicating the calmness and benignity of his temper.* He had an utter dislike of large and mixed companies. Next to his books, his chief satisfaction was in the serious conversation of a literary companion, or in the company of a few friends. In this sort of society he would open his mind with great unreservedness, and with a peculiar turn and sprightliness of expression. His person was low, but well formed; his complexion fair and delicate. Except occasional interruptions by the gout, he had for the greatest part of his life enjoyed good health; and, when not confined by that distemper, was full of motion and activity. About nine years before his death, he was greatly enfeebled by a severe attack of the gout in his stomach; and a short time after that, lost the use of one of his legs. Notwithstanding his fondness for exercise, he resigned himself to this change, not only without complaint, but without any sensible diminution of his cheerfulness and good humour. His fault (for we are not writing a panegyric) was the general fault of retired and studious characters,—too great a degree of inaction and facility in his public station. The modesty, or rather bashfulness, of his nature, together with

* His portrait, painted by Mr. Romney, and engraved in mezzotinto by W. Dickinson, in 1777, is a very correct likeness.

an extreme unwillingness to give pain, rendered him sometimes less firm and efficient in the administration of authority than was requisite.* But it is the condition of human mortality. There is an opposition between some virtues, which seldom permits them to subsist together in perfection.†

The bishop was interred with due solemnity in his cathedral church, in which a handsome monument is erected to his memory, bearing the following inscription:—

Columna hujus sepultus est ad pedem
EDMUNDUS LAW, S. T. P.
per xix ferè annos hujusce ecclesie
episcopus.
In evangelica veritate exquirenda,
et vindicanda,
ad extreum usque senectutem
operam navavit indefessam.
Quo autem studio et effectu veritatem,
codem et libertatem christianam coluit;
religionem simplicem et incorruptam,
nisi salva libertate,
stare non posse arbitratus.
Obiit Aug xiv. MDCCCLXXXVII.
Ætate. LXXXIV.

* [There was another *fault* which Dr. Paley could not venture to mention, but which may easily be discovered in a *Unitarian* bishop of a *Trinitarian* Church. See *Mon. Repos.* I. 76.]

† Dr. Paley's further character of his friend and first patron, may be seen in the dedication of his "Moral and Political Philosophy."

ORIGINAL LETTERS.

From Bishop Law to Dr. Birch.

[Communicated by a friend, who copied them from the originals among Dr. Birch's papers in the Museum, (see *Ayscough Cat.*) and has furnished the notes. Ed.]

LETTER I.

Rev. Mr. Law to Rev. Mr. Birch.

SIR, Xts,* Aug. 7, 1737.

YESTERDAY I received the favour of your letter, and heartily wish success to the work† which you

are engaged in, many parts of which I have read with pleasure, but am very sorry that I cannot be of service to you in the article you mention, having never been able to get a sight of such of Archbishop King's papers as gave any account of his life.

I have been told that he left a good many materials for a very curious life, and most of them digested by himself, together with a large collection of letters on several points of literature, which were put into the hands of Bishop Synge the younger, who undertook to prepare them for the press some

* Christ's College, Cambridge, of which Mr. Law had been elected Fellow about 1723. See p. 289.

† The General Dictionary, including *Boyle*. "The whole design was completed

in ten volumes, folio; the first of which appeared in 1734, and the last in 1741." *Biog. Brit.* 2nd Ed. II. 319.

time ago, but has been too busy to dispatch them. If you shall have time to wait for any account of them from Ireland, I will send to my correspondent there upon the very first notice, though I fear he is in a remote part of the kingdom; or if you write to either of the two gentlemen mentioned at the end of the preface* to King's Origin of E. (and make what use you please of my name) I dare say you will have a civil answer.

I repeat my wishes of success to the whole of your undertaking, and am,

Sir,

Your most obedient,

Humble Servant,

E. LAW.

To the Rev. Mr. Birch, in St. John's Lane, Clerkenwell, London.

LETTER II.

Sir, Xt's, Nov. 4, 1737.

WE have no account of Milton in any of our college books, nor the least remains of him, except a tradition that he staid in college till he was M. A., stood for a Fellowship against one King, who carried it against him, and was afterwards drowned in his passage to Ireland, and is supposed to be the person bewailed by Milton in his poem called *Lycidas*, and that he left the university soon after he took his M. A. degree. I have consulted the Univ. Register, and find that he was B. A. in 1628, and M. A. in 1632, but no account of his age.† I have seen some small copies of verses, never yet published, in his hand, in Trinity College Library, with the original plan of his *Paradise Lost*, by way of tragedy, divided into acts, with the names of the dramatis personæ.

* There are no names mentioned in the 5th Ed. 1781.

† Milton was admitted *pensionarius minor* of Christ's College, Feb. 12, 1624-5, in his 17th year, under the tuition of Mr. William Chappel, afterwards Bishop of Ross, in Ireland. See *Athen. Oxon.* 1691, I. 880, and Birch's *Life of Milton*, 1753, p. 3.

I think all in one sheet.* But this, and whatever relates to his life, has lately been communicated to Mr. Pecke,† (publisher of the *Desiderata Curiosa*,) who says he has got part of a poem of his on Liberty, consisting of above 1500 lines, never yet published, and equal to any thing in *Paradise Lost*, which he is going to put out with the rest of his poetical works and Memoirs of his Life.‡ To him, therefore, I am obliged to refer you for farther information, and am,

Sir,

Your most humble servant,

E. LAW.

My best respects to Dr. Hartley § and Mrs. Hartley when you see them next.

To the Rev. Mr. Birch, &c.

LETTER III.

Rev. Dr. Law to Rev. Dr. Birch.

Sir, Peter House,|| July 13, 1702.

IF you have time to look into the inclosed letters and papers, you will see the reason why I take the liberty of laying them before you, who, I suppose, receive many such, and are the best judge of their importance. I must leave the scheme proposed to speak for itself, and trust you will be so good as to excuse this trouble from

Sir,

Your affectionate friend and servant,

Dr. Birch. E. LAW.

* See this plan in Johnson's *Lives*, 1783, I. 164-169.

† Rector of Godeby, Leicestershire. This learned antiquary died in 1743, aged 61.

‡ See Pecke's "New Memoirs of the Life and Poetical Works of Mr. John Milton," 1740. Among these is "Baptistes; a sacred dramatic poem in defence of liberty, as written in Latin by Mr. George Buchanan, translated into English by Mr. John Milton, and first published in 1641, by order of the House of Commons." It was probably of this piece that Mr. Law had received an erroneous account as an original poem, and in MS.

§ See an account of his correspondence with Dr. L. Mon. Repos. V. 170.

|| To the mastership of which Dr. L. was elected 1754. See p. 291.

THE CORRESPONDENCE BETWEEN LOCKE AND
LIMBORCH, TRANSLATED,
WITH HISTORICAL NOTES.

The Correspondence between Locke and Limborch, 1685—1704.
(Continued from p. 229.)

No. 15.

John Locke to Philip à Limborch.
London, March 12, 1689.

MY EXCELLENT FRIEND,

I FEAR that you will suspect me of neglecting you, because I have so long* continued a silence unworthy of your deserts, my own inclination, and our reciprocal affection. You will, I trust, assure yourself that a change of country has not been able to change my disposition towards you, which remains full of friendship and reverence, as it was before, and as it would be wherever I might sojourn. But on returning to my country, the interchange of friendly visits, the trouble of seeking out and bringing together my scattered property for present use, and some labours for the public good, (think me not too presuming,) formed an occupation, and must be my excuse; for when the public good is in question, the private must give way. Yet, as the worst of all, my health, injured by the pernicious smoke of this city, so occupied me, that I could scarcely command a moment's leisure to commence my present occupation. I, indeed, wrote a hasty line in my own language, and in the midst of company, on my first coming on shore, to Mr. Guennelon, and presented by him my respects to the rest of my friends at Amsterdam. For I find nothing agreeable and delightful here, which does not remind me of what I have left there, and what I cannot recollect without a satisfaction, which is not exceeded by present associations.

Burnet is appointed to the bishopric of Salisbury.† In parliament,

the subject of Toleration is now discussed under two forms, *comprehension* and *indulgence*. By the first it is proposed to enlarge the bounds of the Church, so that by the abolition of some ceremonies, many may be induced to conform.* By the other is designed, the toleration of those who are either unwilling or unable to unite with the Church of England, even on the proposed conditions. How liberal or rigid these will be, I know not. I however suspect, that the Episcopal Clergy are not very favourable to these projects, and others in agitation. Whether they thus consult the public interest, or their own, I will not decide.

I am in daily expectation of an

became vacant, he solicited for it in favour of his old friend, Dr. Lloyd, then Bishop of St. Asaph. The King answered him, in a cold way, that he had another person in view; and the next day he himself was nominated to that See." Burnet's Life, annexed to the Hist. O. T. by his Son, the Editor, fol. II. 696. Burnet says of himself, "I happened to come into the House of Lords, when two great debates were managed with much heat in it. The one was about the Toleration and Comprehension, and the other was about the imposing the oaths on the Clergy. And I was engaged, at my first coming there, to bear a large share in both." Ib. II. 8.

* This business was soon removed from the consideration of the Parliament to a royal commission of bishops and clergy, and at length the scheme of comprehension entirely failed. The recommendations of revision and alterations in the established forms, were adopted by the authors of the "Free and Candid Disquisitions," 1750, and acted upon in 1785, by the *Convention of the American Protestant Episcopal Church*, assembled at Philadelphia. See Burnet O. T., II. 10, 11. Nichol's Defence, 8vo. 1730, pp. 109—117. Birch's Life of Tillotson, 152, &c. "Free and Candid Disquisitions," 8vo. 2d Ed. 1750, p. 277 "Book of Common Prayer, &c. as revised and proposed to the use of the Protestant Episcopal Church." Philadelphia printed, London reprinted, 12mo. 1789. See the Preface. This *Episcopal Church* has retained of Creeds only the *Apostles*, and reduced the Articles to twenty.

* Mr. Locke had arrived in England about February the 12th, 1689, according to the *Old Style*; which, I apprehend, he now adopted, having before used the *New Style*, according to the custom of the Continent. This is mentioned to explain the date, p. 228, in connexion with the date of Mr. Locke's return, p. 229.

† "When the bishopric of Salisbury

answer to the inquiry I sent you before my departure. Farewell, and still regard me as

Yours, most affectionately,
J. LOCKE.

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No. 16.

John Locke to Philip à Limborth.

London, June 6, 1689.

MY MOST LEARNED FRIEND,

YOU have, no doubt, heard before this time, that toleration is at length established here by law; * not, perhaps, to the extent which you, and such as you, sincere, candid and ambitious Christians would desire, but it is something to have proceeded thus far. By such a beginning, I trust that those foundations of peace and liberty are laid, on which the Church of Christ was at first established.

None, except the Romanists, † are absolutely forbidden the exercise of their worship or subjected to penalties, if they are but willing to take the oath of allegiance, and to renounce Transubstantiation, and some other dogmas of the Church of Rome. But as to the *oath*, a dispensation is allowed to the Quakers, nor would that confession of faith which you will see in the Act, have been imposed upon them, (and it is an ill example,) but for the officious interference of some of their own body, whose imprudence many others of eminence among them grievously lament.

I thank you for the copies you sent me of the tracts on *Toleration* and the peace of the Church. Those bound I have received safe, the unbound have not yet come to hand. I learn that some Englishman is just now engaged in translating the little book on *Toleration*. I wish the sentiments it contains of peace and sincerity, to find a favourable reception every where. ‡

* See the *Act* at large in Vol. IV. p. 352.

† Mr. Locke is here incorrect, for all impugners of the Trinity were expressly excepted. This exception remained till 1813, when it was done away by a Bill brought in by W. Smith. See Vol. VIII. p. 348.

‡ This paragraph refers, I apprehend, to Mr. Locke's own *Letter*, which it is uncertain, whether he had yet acknowledged to Limborth. The translator appears to

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2 Q

I rejoice that the Account of the Inquisition is now nearly finished; and hope it will soon be published. It will be a most important and acceptable work. I send the *Act of Toleration* to Mr. Le Clerc. From his explanation of it,* you will understand how far this liberty extends.

Farewell, and regard me as
Yours, most affectionately,
J. LOCKE.

During the interval of two years, which now occurs in Mr. Locke's correspondence, he claimed the restitution of his student's place at Christ Church. But the principles of the University were not materially improved by the *Revolution*, and his claim was resisted. He had, however, an offer of being admitted a supernumerary student, which he declined. † Mr. Locke is said to have once warned King William, that "if the two Universities were not reformed, and other principles taught there than had been of late inculcated, they would either destroy him or some of his successors." ‡

His own University meditated a further injury, by an attempt to disparage his "Essay on Human Understanding," which first appeared in 1690. It was presently attacked from various quarters; "and it was proposed at a meeting of the heads of houses, to censure and discourage the reading of it: but after various debates, it was concluded, that each head of a house should endeavour to prevent its being read in his college, without coming to any public censure." This attempt to undermine the reputation of the *Essay* was unsuccessful. It passed through several editions, and was known throughout Europe by French and Latin versions. § It is scarcely necessary to add, that it has long been honourably distinguished in both Universities.

In the same year (1690) Mr. Locke published his "Second Letter concerning *Toleration*," in answer to

have been Mr. Popple. See Dr. Toulmin's *Historical View of Protestant Dissenters*, 1814, p. 451.

* He had the advantage of Limborth, being able to read English. See Note * p. 86.

† Brit. Biog. VII. 11.

‡ Ibid. p. 12. § Ibid. p. 13.

Jonas Proast, Chaplain of *All Souls*, Oxford, who had written against the first. He now, also, published, in defence of the Revolution, "Two Treatises on Government." The former controverts the principles of Sir R. Filmer's *Patriarcha*. The second describes the "True Original, Extent and End of Civil Government." These were the beginning and close of a larger work, concerning which the author says, "what fate has otherwise disposed of the papers, that should have fitted up the middle, and were more than all the rest, 'tis not worth while to tell." (*Preface*.)

Mr. Locke had received from the new government, a place worth about £200 per year, which satisfied him. He had also been invited to "be envoy, at the Court of the Emperor, of the Elector of Braudenburgh, or of any other, where he thought the air most suitable to him; but he waved all these on account of the infirm state of his health." On the same account he was obliged to give up a constant residence in London, after having tried the relief of occasional visits to the Earl of Peterborough at Fulham. He now accepted an invitation from Sir Francis Masham and his Lady, to reside with them at Oates, in Essex;* from whence he carried on nearly all his part of the following correspondence.

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No. 17.

John Locke to Philip à Limborth.
Oates, † June 18, 1691.

MY WORTHY FRIEND,

I VERY much regret the miscarriage of your former letters, for you can write nothing which I shall not justly value. Your last of the 29th May, full of your accustomed affection and kindness, rejoiced me with the assurance of your own and your family's health.

I am vexed that the inattention of the bookseller delays the publication of your History of the Holy Office. Lady Cudworth † and I myself greatly

admire your Preface. We are very desirous to see the table of chapters which you so kindly promised, that by such a sketch of the work we may have a foresight of your method, wishing, at the same time, that the whole volume, so calculated to benefit the Christian world, and I need scarcely say, now so much wanted, may speedily appear. It will serve to discover the origin of all persecution under the pretence of religion; the foundation of that ecclesiastical tyranny which minor sects are fond of assuming, as if encouraged by so mighty an example. The tendency of such a spirit, and what dreadful calamities it occasions wheresoever it attains any strength, will there appear, so that all must see this its nature clearly, who are not willingly blind.

Lady Cudworth promises herself much pleasure and instruction from reading your work. Inheriting the liberal principles of her father, she abhors every appearance of religious persecution. She congratulates herself on that share in your friendship, which allows her to regard you as a father, and offers you her most affectionate salutation. Greatly, indeed, does she esteem and reverence you, and regrets that her ignorance of a language common to you both, deprives her of the improvement she desires from your literary and friendly correspondence.

Your history respecting the instruction of the deaf to speak, is confirmed

Cudworth, and second wife of Sir Francis Masham. This lady "died April 20, 1708, and was buried in the Cathedral Church of Bath; where a monument is erected to her memory, in which this character is given of her: 'To the softness and elegance of her own sex, she added several of the noblest accomplishments and qualities of the other. She possessed these advantages in a degree unusual to either, and tempered them with an exactness peculiar to herself. Her learning, judgment, sagacity and penetration, together with her candour and love of truth, were very observable to all that conversed with her, or were acquainted with those small treatises she published in her life-time, though she industriously concealed her name.' Of the small treatises here mentioned, one was *A Discourse concerning the Love of God*. Printed at London, 1696, 12mo. The rest are not known." Biog. Brit. 2d Ed. IV. 546. Brit. Biog. VI. 8.

* Brit. Biog. VII. 12—14.

† The Mansion-House belonging to the Manor of Oates, in the parish of High Layer, Ongar Hundred. *Hist. of Essex*, 8vo. 1770, III. 348. This mansion was pulled down in 1802. See Mon. Repos. I.

† Damaris, daughter of the learned Dr.

by two examples among us. Two youths, both deaf, have attained the use of speech, one under the care of Dr. Wallis, the celebrated mathematical professor at Oxford; the other by means of the instruction of Dr. Holder.* One of these youths I knew,

* Dr. Holder, as well as Dr. Wallis, was a clergyman. The latter published a work in Latin, on the subject. Dr. H. published in 1669, under the patronage of the Royal Society, "Elements of Speech: an Essay of Inquiry into the natural production of Letters, with an Appendix concerning Persons Deaf and Dumb." There was an earlier writer in the same century, "Dr. Bulwer, author of 'Instructions to the Deaf and Dumb,' intended, as he expresses it, 'to bring those who are so born, to hear the sound of words with their eyes, and

and heard him pronounce words sufficiently distinct and articulate, only the tone of his voice was a little harsh and inharmonious. I know not what became of the other, but the one I knew is still living, and skilled in reading and writing. Indeed, since I first heard him speak, which is more than twenty years ago, he married, and has children. He is of a noble family. I saw him not long ago.

Give my best regards to your wife and children, the Veens and Guenelon, and all our friends. Farewell, most excellent friend, and continue to regard me as

Your most affectionate,
J. LOCKE.

thence to learn to speak with their tongues.'
Granger, Biog. Hist. 8vo. III. 90.

M ISCELLANEOUS COMMUNICATIONS.

Leeds,

February 20, 1818.

THE readers of the Christian Reformer (IV. 1—10 and 44), must have been greatly interested in the perusal of "A Letter to the Unitarian Society of London, from William Roberts, a native Unitarian Christian of Madras," relative to the process of his own mind in becoming an Unitarian Christian, and the establishment of the congregation of native Christians at Pursewaukum. This Unitarian church, W. Roberts states, is well known to the Rev. Marmaduke Thompson, one of the active and intelligent agents of the British and Foreign Bible Society. In the valuable Reports of the Rev. M. T. which have from time to time been published by the Parent Society in this country, I have in vain sought for any notice of this church. Should any of your readers have been more fortunate, they will, probably, communicate such notice to the Monthly Repository.

Scarcely less interesting is the account of *Rammohun Roy*, taken from Mr. Belsham's preface to William Roberts's letter, and the additional particulars of the religious society, of which he is a leader, given at pages 44, 45, of the Christian Reformer. A further and more particular account of this religious society will be looked for with anxiety, as well as of the

result of the inquiry instituted by Rammohun Roy, and twenty other learned Brahmins, to ascertain whether the doctrine of the Trinity is the doctrine of the New Testament, by studying the gospels with the greatest possible attention and impartiality, in order to discover their real meaning.

It is probable that Rammohun Roy is a new acquaintance to most of your readers. It may not be uninteresting to receive some further particulars of him. These I met with at the time of their publication, in the Church "Missionary Register," for September, 1816, p. 570; and a further account of Rammohun Roy is given in the same monthly publication for September, 1817, p. 366. Probably the reader will be ready to exclaim, as I was, *This man is not far from the kingdom of God!*

It will be recollected that the following extracts are from accounts published by our Trinitarian Christian brethren.

"We have been favoured with a sight of a tract, printed at Calcutta in the present year, (1816,) with the following title: 'Translation of an Abridgment of the Vedant, or Resolution of all the Veds; the most celebrated and revered Work of Brahminical Theology, establishing the Unity of the Supreme Being; and that he alone is the Object of propitiation and

worship. By Rammohun Roy.' Before we give an account of this curious tract, it may be advantageous to our readers to know something of the author. Of Rammohun Roy we have received reports from several friends. The substance of them is this: he is a Brahmin, about thirty-two years of age, of extensive landed property, and of great consideration and influence; shrewd, vigilant, active, ambitious, prepossessing in his manners, versed in various languages, and busily employed in giving lectures to a number of his countrymen on the Unity of the Godhead. He is acquainted with the New Testament, and seems disposed to hear any thing which can be enforced by the authority of Christ.

"Another account carries him further as a Christian. It states that he began his studies by learning Persian; as he considered a knowledge of that language necessary to every native of any distinction. From Persian he was led almost as a matter of course, to Arabic and the Koran. His own statement is, that the religion of Mahomed at first made some impression upon him; but when he found that the Prophet carried off the beautiful wife of his slave, and attempted to establish his religion by the sword, he became convinced that it could not be from God. Then he studied our Bible in English; and in consequence became a Christian. He has spread his doctrine to a considerable extent, and has several Hindoos of high caste and of fortune in league with him, who maintain his opinions. They call themselves a society, and are bound by certain rules, one of which is, that no man shall be admitted into their number, except with this condition, that he renounce idol worship. Of these rules, however, they do not seem to be very uniform in the observance. One of the society, though he professes to have renounced idolatry, yet keeps in his house a number of gods, as well as two large pagodas: his society has granted him a dispensation on this head, because he possesses a certain quantity of land from the King of Delhi for this purpose, and if he were to destroy his idols, he might lose his land. One account carries the number of Rammohun's followers to nearly five hundred; and states, that they expect soon to be strong enough to enable him publicly

to avow his faith, and consequently to lose his caste, which he has hitherto not done, as it would impede his intercourse with many whom he hopes shortly to convince. The Brahmins had twice attempted his life, but he was fully on his guard. It is stated, that after being baptized, he intends to embark for England, with many of his friends, in order to pass some years in the acquisition of learning at one or both of our universities.

"Rammohun writes and speaks English correctly. He has published different tracts and translations in our tongue, and in Persian and Bengalee, directed against the Hindoo idolatry and superstitions. The piece, of which we shall give an abstract, discovers little else than a discernment of the folly of the vulgar belief of his country; and a subtle, but unsuccessful, attempt to put a good meaning on the absurd statements of its more ancient and refined creed. His judgment may possibly be convinced of the truth of Divine revelation; but one of our correspondents represents him to be as yet but a self-confident Deist;—disgusted with the follies of the pretended revelations from heaven, with which he has been conversant, but not yet bowed in his convictions, and humbled in his heart to the revelation of Divine mercy. We do not mean to say that the heart of Rammohun Roy is not humbled, and that he has not received the gospel as the only remedy for the spiritual diseases under which he labours in common with all men; but we have as yet seen no evidence sufficient to warrant us in this belief. We pray God to give him grace, that he may in penitence and faith embrace with all his heart the Saviour of the world.

"The tract (of which we have given the title) is short, extending to fourteen pages, quarto. It is an abridgment of the Vedant of Byas, whom Rammohun Roy represents as 'the greatest of the Indian theologists, philosophers and poets.' The author professes to give the real sense and meaning of the Vedant and Veds on the most important points of the Hindoo theology, which he asserts to have been misunderstood and forgotten. His various positions are supported by passages from the Vedant or Veds, and those which appear to contradict them are ex-

plained. After asserting the necessity for mankind to acquire knowledge respecting the Supreme Being, but that this knowledge is limited to very narrow bounds, the author argues from the Vedant and Veds, that creating and governing power cannot be attributed to any of the various objects to which the grosser Hindoo theology attributes it; such as the void space, air, light, nature, atoms, the soul, any god or goddess of the earth, the sun, or any of the celestial gods. He asserts the unity, spirituality, omnipresence and omnipotence of the Supreme Being; —that he is the sole object of worship; —that the adoration of him, is required of mankind, as well as of the celestial gods; —that moral principle is a part of the adoration of God, with reliance on, and self-resignation to the only true Being, and an aversion to wordly considerations; —and that devotion to the Supreme Being is not limited to any holy place or sacred country.

"The rise of this new sect, the zeal and subtlety displayed by its founder, with its obvious tendency to undermine the fabric of Hindoo superstition, are objects of serious attention to the Christian mind. 'Who knows,' asks one of the friends from whom we have received these communications, 'but this man may be one of the many instruments by which God, in his mysterious providence, may accomplish the overthrow of idolatry?' 'What may be the effect of this man's labours,' says another correspondent, 'time will shew. Probably, they may bring the craft of Brahminism and caste into danger; and God may be in this manner shaking the kingdom of Satan. However this may prove, that great work will be done; and though Reason and Philosophy may not have a voice powerful enough to reach the hearts of these poor captives; yet the Christian Missionary, whom Christ sends forth, will find a mouth and a tongue which no man shall be able to gainsay or to resist.'" Large extracts are given from the tract in question, which would swell this article to a tedious and inconvenient length. For these we must refer the reader to the work from which this is taken.—*Missioury Register*, September, 1816, pp. 370—375.

In the same publication, for September, 1817, p. 366, the following particulars are given, as part of the

Report of the Baptist Missionary Society: "A Brahmin of great opulence and very considerable learning, resident in Calcutta, named Rammohun Roy, has lately published in the Bengalee, one or two philosophical works from the Sungskrit, in the hope of leading his countrymen to renounce idolatry. 'He has paid us,' say our brethren, 'a visit at Serampore; and at a late interview, after relating an anecdote of Krishne, relative to a petty theft by this god, he added, The sweeper of my house would not do such an act; and can I worship a god sunk lower than a menial servant? He is at present a simple Theist, admires Jesus Christ, but is ignorant of his need of the atonement. Not having renounced his caste, he is admitted, without hesitation, as a visitor in the richest Hindoo families at Calcutta; and several of these have lately embraced his sentiments, and united in a society, with a view to mutual assistance in adopting a system of worship conformable to their faith.'

"Surely it is not presumptuous to hope, that, as they have been led thus far in the paths of understanding, they will be guided into the knowledge of the true God, and of Jesus Christ whom he hath sent. The language used by the Brahmin already mentioned, in a late letter to Mr. Ward, will encourage such a hope, and deeply interest every pious heart.—In the discovery of truth, our faculties are of course to be used; but at the same time, we should look up to God as our best guide, as it is God that leads us on in his true way. We, poor insignificant beings, feel very often our dependence on the Supreme Regulator, even in trifling affairs: this sense of deficiency will, I hope, relieve me entirely from self-confidence, and induce me to call on God with all my heart, for his assistance."

J. THOMSON.

P. S. May I be allowed to express my satisfaction at seeing so many Auxiliary Fellowship Funds formed in Unitarian Societies, and to throw out one suggestion? In the rules of some of these Auxiliary Funds, (as published in the Monthly Repository,) the management is entrusted to a committee, and in one fund, at least, the power of voting is restricted to the members of

that committee. This appears to me calculated to narrow the beneficial effects contemplated by these institutions, viz. the communicating interest and information to *all*. If there be permanent officers, such as president, secretary and treasurer, there appears no necessity for a committee; and it may be desirable to invite and induce *all* to attend the meetings of the subscribers. It is surely desirable that every subscriber should have a vote; and where it has been thought advisable to nominate a committee, would it not be well to have that committee open to all subscribers? I confess, however, the leaning of my mind is against having any committee. It is not to be feared that these assemblies will be too large for individual personal representation. Should that be the case, a committee might then be adopted. I have observed with regret, that the funds of some of these institutions (judging by the rules) may be applied to purposes certainly not in the contemplation of the proposer, such as repairs of the chapel, &c. Perhaps in a future Number of the Repository, you will give a list of these institutions; and in the mean time, annual reports, in imitation of the example of our brethren at Swansea, stating briefly what has been done during the year, would probably be useful.

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Paley, Burnet and Priestley.

SIR, Gainsborough, April 4, 1818.

HAPPENING to glance over the second volume of Paley's *Evidences of Christianity*, I was amused with a marginal remark, which it appears I had made some years ago, but had completely forgotten. It is in the 2nd chapter of Part III., entitled, *Erroneous Opinions imputed to the Apostles*. He refers to such as the quotation of passages from the Old Testament, and applying them in a sense quite different from their original design—the expectation of the speedy approach of the day of judgment;—the notions about demoniacal possession, and the like. Paley meets the objections urged from thence against the credibility of the apostles, in what I think a very satisfactory manner. He says, we should "separate facts from opinions, testimony from observation, and nar-

rative from argument. The judgment of the writers of the New Testament, in interpreting passages of the Old, or sometimes, perhaps, in receiving established interpretations," is not, he thinks, necessarily connected "with their veracity, or means of information concerning what was passing in their own times, so that a critical mistake should overthrow their historical credit." As to demoniacal possession, however erroneous the opinion, he does not see that we need be alarmed at the concession, "that the writers of the New Testament, in common with other Jewish writers of that age, fell into the manner of thinking and speaking upon the subject, which then universally prevailed." To sanction his opinions on this subject, he quotes the following passage from Bishop Burnet: "When divine writers *argue* upon any point, we are always bound to believe the *conclusions* that their reasonings *end in*, as parts of divine revelation; but we are not bound to be able to make out, *or even to assent to*, all the premises made use of by them, in their whole extent, unless it appear plainly, that they affirm the premises as expressly as they do the conclusions proved by them."

Now this appears to me all very good, and to relieve the difficulty completely. But it is a curious fact, that Dr. Priestley was cried down as a most wicked heretic, for asserting something of the same kind; perhaps he expressed himself in rather a broader manner, about the reasonings of the apostles on some topics; for he was not at all accustomed to mince his opinions or language. And consistent Unitarians still are charged with most irreverent insinuations and assertions respecting the sacred writings. But Dr. Paley, and even Bishop Burnet, may withhold their assent from the reasonings of these writers, and believe that they were in many instances mistaken, together with the rest of their countrymen, and yet remain profoundly orthodox, the ornaments and pride of the purest church in Christendom!! *Risum teneatis amici?* I conclude with an old English proverb, Mr. Editor, "One man may more safely steal a horse, than another look over a hedge."

R. LITTLE.

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Liverpool,
April 12, 1818.

SIR,
AMONG the objections to Unitarianism, it is not uncommon to hear advanced the small number of its professors, and its tardy progress in the Christian community. It would not, however, be difficult to prove to those who make the objections, that the creed to which they themselves adhere as the standard of truth would, if weighed in the same balance, be also found wanting; for, on the score of numbers, Protestantism will kick the beam when poised against Popery, and Christianity itself yield, in point of celerity of progress, to the religion of Mahomet.

Upon a foundation equally untenable, it is common for the orthodox to range in formidable order a list of divines, philosophers and literati, who have advocated or acquiesced in the religion "as by law established," and to ask, triumphantly, could such men be mistaken? Would they shut their eyes against the truth? Would they be the willing advocates of error? This mode of reasoning is equally unsound as the former; for it is well known that systems of faith entirely at variance with each other, Romish, Lutheran, Calvinist and Unitarian, have ranked among their adherents men whose names (where polemics are out of sight) are placed by all writers in the list of those who, by their genius or their discoveries, have added lustre to human nature.

But as it is desirable, in order to oppose the host of enemies, great and small, with whom Unitarians have to contend, that they should be furnished with weapons of different dimensions, it is worth while to take some pains to bring into a more conspicuous point of view, the names of those wise and learned men who have disbelieved the doctrine of the Trinity. This has of late been done with respect to Dr. Watts, and the two Bishops Law, the one father, the other uncle [brother] to the present Bishop of Chester and Lord Ellenborough; and it is exceedingly amusing to see the surprise and consternation which pervades the camp of the orthodox, when such great names are called out as deserters. In no instance is the surprise greater than when the Unitarians claim, as

members of their body, Locke and Newton.

Dr. Chalmers appears to have been confounded at the discovery of Newton's heterodoxy, and as if he fully felt the advantage that the Unitarians would derive from having in their ranks such a master-mind, he endeavours to throw as thick a veil over the fact as he can; and instead of saying he was an Unitarian, he states that he had "adopted the opinions of a sect fast dwindling away from public observation." We can smile at the worthy Doctor's sarcasm; "*tellum imbelles, et sine ictu,*" but it is of importance that the fact of Newton's disbelief of the doctrine of the Triune God, should be distinctly stated; and, I therefore, beg to suggest that some of your Correspondents would favour your readers with a statement of the grounds upon which it is asserted that Newton was an Unitarian; and that the same should be done with regard to Locke.

H. X.

SIR, April 12, 1818.
AMONG the preventatives to the spread of Unitarianism and the keeping together of congregations, there is one which I do not recollect has been noticed in your pages. It operates, however, powerfully, though silently. I allude to the habitual neglect of the less wealthy and genteel members, by those who are reckoned the heads of our congregations. Whether this reproach attach generally to Unitarians I have no means of ascertaining. As far as my experience goes, I have seen a great deal too much of this want of real fellowship among fellow-worshipers. Whether it be the *cause* or *effect* of the luke-warmness of some congregations in the cause of truth I am not quite decided; I should rather suspect it to be the former, for it seems most probable, that if a set of beings really feel in any degree interested in one another, they will not be silent on those subjects which are considered of vital importance. Whatever it may be, however, it is an error as perfectly prejudicial to the cause of Christianity, under any form, as can well be conceived. In vain shall we assert the goodness of our cause, while our

congregations present an appearance so little consonant to the spirit of its doctrines. Granted, that among Unitarians there be none of that scrutinizing eagerness to detect the weakness of a brother, which sometimes renders the spiritual communion of Calvinists so odious; and that in the general liberality of our sentiments, we stand on higher ground than they; this is all well as far as it goes. But in that friendly and cordial interest, which ought to exist between fellow-worshippers, more especially between those who owe their very existence to their union, we are, I fear, grossly deficient. "The rich and the poor meet together; the Lord is the maker of them all." Yet, although among the advocates of public worship, this circumstance of *equality* is held forth as one of its distinguishing advantages, how seldom is it in reality brought into view! Perhaps those who would start back with the greatest horror at any remark tending to question its beneficial effects, are the most remiss in shewing them forth. Perhaps in no place is human pride more frequently exhibited than in the temple, where mortal vanity should hide her head, and all be "one in Christ."

Waving this discussion, however, I may be permitted to ask rational men, how it comes about that they are not willing to give the cause to which they lend their names, the same advantages which they would give to any worldly interest? If a worldly end is to be gained, men are soothed and flattered and kindly treated. We do not reckon on the services of those, whom we meet with coolness and neglect. We would not ask greater, or even the same exertions in the cause of truth. Better the voice of sympathy and kindness should sound more faintly, so long as its accents be thoroughly sincere—do really spring from a Christian interest in the concerns of others. But let those who are in the habit of considering their fellow-worshippers only so far belonging to them, as that they would, perhaps, express some surprise, (whether well grounded or not I will not say,) if they vacated their seats at the meeting-house, in favour of the Church or Calvinistic place of worship, seriously consider whether such coolness

and callousness be not really reprehensible. Congregations, when this spirit of indifference is prevalent, must hang together merely from the force of habit. They have always been used to attend at the meeting-house, *therefore* they attend still. They have always seen the same set of faces, looking upon them with the same invincible apathy, *therefore* they expect nothing farther. Such a union reminds me of that of a disagreeable couple, who having grown old together without any mutual affection, have yet become so accustomed to one another that they cannot very well live apart. And as great a contrast as is presented to us by the spectacle of two beings deeply, cordially, and devotedly participating in one another's pleasures and pains, not less striking is that of a community of zealous worshipers, whose faith is brightened and kept alive by the constant collision of friendly minds:

"To each, the soul of each how dear!
What zealous love! what holy fear!
How doth the gen'rous flame within
Refine from earth and cleanse from sin!"

There is no doubt that a Christian minister may do much towards promoting friendship between the members of his congregation, and I know nothing better worth his attention. Let him not, however, consider this an easy task; for Unitarian ministers themselves, by the abhorrence they express of all priestly domination, are daily weakening their own influence, unless that influence be built upon the very surest and best foundation, and unless it appear to be their reigning desire to fulfil in every point "the Christian law of love."

A SOCIAL WORSHIPER.

SIR, May 7, 1818.
I TAKE the liberty of suggesting to your consideration the following question: Whether a few *manuscript sermons* (which might be supplied by the numerous clergy in the Unitarian connexion) distributed amongst those congregations which cannot at present be supplied with a *stated ministry*, might not have the good effect of obviating an objection too often made,— "We may as well stay at home and read a *printed sermon*, as go to hear one read in public"?

These might be exchanged by different congregations, so that they might meet together with the expectation of hearing something new.

Will you excuse my proposing another question: Whether a *short general paraphrase* of the different controverted texts in the Old and New Testament, together with others to which they are connected, in the manner of Doddridge, might not serve the good purpose of obviating the objection which has been often made,—“We cannot make sense of the Scriptures, with the Unitarian translation or interpretation affixed to them”?

Specimens of this kind appearing regularly, or even occasionally, in your valuable Repository, would be highly grateful to one who is

A Friend to the most Critical Examination and most Free Discussion of the Doctrines of Christianity.

Birmingham,
April 10, 1818.

SIR,

I AM induced to solicit a place in the Repository, in the hope that, with the aid of your Correspondents, some plan to obviate the difficulty to which travellers, holding Unitarian sentiments, are subject, from their want of knowledge of Unitarian places of worship, may be laid down and acted upon.

You will, no doubt, be perfectly aware of the usefulness of a complete list of the Unitarian places of worship in the United Kingdom; the names of the towns in which they are to be found, alphabetically arranged; the name of the chapel, if any; the situation in each town; the name of the preacher, and the time at which the different services commence, might each follow in different columns.

All the information might be obtained by the assistance of the Unitarian Fund, the different Tract Societies, and their Correspondents, when communications are made on other subjects, and also by the Correspondents of the Repository, in which the tablet would be published with benefit. It might, perhaps, with more usefulness be published separately by the Book Society, in London, if it would come within their plan, and by them put into the possession of the different Tract Societies throughout the kingdom, and thereby get generally into those hands

who would derive advantage from the work, and also into those who would feel an interest in seeing, by a tablet, how widely their sentiments are spreading through the United Kingdom.

I suggest that the sale of such a tablet might pay for its publication at stated periods, when additions and revisions would make it necessary. But in the expectation that some of your readers may follow up this intimation, with their sentiments upon the subject, I now leave it.

W. WHITFIELD.

SIR, April 9, 1818.

I BEG leave, through the medium of the Monthly Repository, to suggest to those friends of Christian piety amongst your readers, who have taste, ability and leisure for such an undertaking, that the religious writings of the sublime and pious Fenelon would afford much very valuable matter, if divested, by a judicious Unitarian, of the alloy with which it is mixed. I only know them through a translation; one volume is entitled, “Extracts from” his “Religious Works,” by Miss Marshall; the other, “The Character and Properties of true Charity displayed;” both are sold by Hatchard, Piccadilly. A principal feature in those volumes is to teach Christian humility, and resignation under affliction; and though those who are best able to judge, bear their testimony to superior advantages afforded in such cases, by that view of the moral government of God which most Unitarians entertain, we yet, many of us, stand in need of all the assistance we can collect from any other Christian sources.

If I might presume to suggest a person as competent as any one to such a work, I would name your excellent Salopian Friend, the author of “William's Return,” whose valuable little “Christian Tracts,” written with no other design than that they may “go about doing good;” but fraught with the genius of a Defoe, and enriched with the piety of a Lindsey, will convey her name to the blessings of a remote posterity.

Our Trinitarian brethren are angry with us for our corrected editions of some of the Poetical Works of Watts, of Melmoth's tract on “The great Importance of a Religious Life,” and some other books so republished; for

getting, as has been observed before, how much *they* are indebted to their mother church, for *their* "altered" Liturgy, *their* "altered" Thomas à Kempis, and other works: but, to borrow the wit of Bishop Hoadly, though they abhor the Church of Rome for claiming infallibility, they, humble souls! are never in the wrong!

Here, however, in the works of Fenelon they would, I trust, allow us to dig in the same mine with themselves; and as they value the dross as much as we do the pure gold, it may be hoped each will allow to each the indulgence of their respective tastes.

Should such a book as I recommend be compiled, though it might not have all the attraction of some of our controversial works, it would, when it became known, and introduced into the catalogues of our Tract Societies, be very acceptable and serviceable to many Christian minds.

B.

Chichester,

SIR, February 4, 1818.

I AM sorry to be likened to a special pleader, by a person whom I respect so highly as I do Mr. Belsham. I wish, and strive to the best of my power, to support the character of an humble, serious and sincere inquirer after truth. In this character, Mr. Belsham must allow me to make a few remarks on his answer to me, [p. 29].

I have generally found it a good plan for detecting any error in a course of reasoning, to reduce the argument to logical form, by which means I have been enabled to see what parts of it were weak, and what parts could not be denied. This method I shall take with Mr. Belsham's argument. It may, I think, be briefly expressed thus: 1st. By the testimony of the ancient fathers, it is proved, that in the time of Tertullian and Cyprian, that is, at the end of the second century after Christ, the practice of Infant Baptism was almost universal, and we have no account of its ever having met with opposition previous to that time. 2nd. Therefore it must be supposed to have been practised by the apostles. 3rd. Therefore it is of divine origin, and must be considered as a command of God. These three appear to me to be the steps of Mr. Belsham's argument. If I am mistaken, I shall thank

him for correcting me. The first of these propositions he has decidedly proved. Of the truth of the second I think he has shewn some considerable probability; and to this, in his answer to me, he appears to limit himself, for he there satisfies himself with asserting the *apostolical* authority of Infant Baptism; but he must surely be aware, that this may be granted, without its following that Infant Baptism is a command of *divine* origin. Mr. Belsham, I suppose, hardly imagines all the directions which Paul gives in his epistles with respect to the worship of Christians, to be of divine origin, or binding on Christians of the present day; yet these are certainly of *apostolical* authority. If, therefore, I were to allow that Infant Baptism was practised by the apostles, this admission would not prove its divine origin. Of this last and most important step of his argument, Mr. Belsham has, as it seems to me, brought no proof whatever. Though I think he has made it appear probable that Infant Baptism was practised by the apostles, yet I do not think that probability very strong. But of this, what has been already said will fully enable your readers to judge.

I now proceed to answer some of the remarks which Mr. Belsham has made on my letter, [XII. 715]. I referred to Lardner, as containing the evidence of the genuineness of the books of the New Testament, that by a comparison of the evidence which Mr. Belsham has brought to prove the apostolical origin of Infant Baptism, with that which Lardner has produced in proof of the genuineness of the New Testament, your readers might judge of the propriety of Mr. Belsham's assertion, that the apostolical origin of infant baptism was proved by evidence equally strong with the proof of the genuineness of any of the books of the New Testament, and I do not perceive how Mr. Belsham's sarcasm about the twelve bulky tomes of Lardner and the ecclesiastical writers of the first three centuries, at all weakens the force of my argument. I pleaded for the mode of administering baptism being perfectly discretionary, because I see no proof that there is any divine command about it; but, if I were to admit that Mr. Belsham's proof from tradition established the *divine* origin of Infant Baptism, I should think my

self obliged to look to the same tradition for a proof of the proper mode of administering that rite, and he himself asserts, that in ancient times it was always administered either by dipping or affusion. I therefore repeat my argument, to which I do not see that he has given any answer, that upon *my* principles sprinkling is a perfectly justifiable mode of administering baptism; but that upon *his* principles it would follow, that either dipping or affusion are the only proper methods. With respect to the parenthesis in Tertullian, which I am still unable completely to understand, though, I think, the translation I gave of it in my former letter the most literal and probable, Mr. Belsham states, that many learned men consider it as an interpolation. Is he one of them? If not, will he fairly state the meaning of the passage, and give sufficient proof of the correctness of his translation?

Lastly. Mr. Belsham seems to imagine that no act of religious worship should be practised, merely because it is innocent, useful and laudable. He brings a number of instances of superstitious practices, which he imagines might be defended on the same ground, and makes himself very merry with what he calls my will-worship. In this he remarkably agrees with the advocates of adult baptism, who conceive, that unless baptism be an ordinance of divine institution, it cannot be an innocent practice, and that, consequently, no one ought to practise Infant Baptism, unless he can prove that the ordinance is of divine institution. Permit me to ask both him and them upon what grounds they observe the *first* instead of the *seventh* day of the week, for I imagine they will find it difficult to prove that this change is of *divine* origin, or to defend it on any other ground, than its being an innocent, useful and expedient change, in order to connect our public worship with the resurrection of Christ? I would also ask on what other ground can the present mode of conducting public worship be defended? It surely will not be pretended by any one, that it is of *divine* origin. I have long thought that those directions of the New Testament, with respect to worship, which are binding upon all Christians, are very

general, that scarcely any thing else is enjoined upon all Christians, but that we should worship the Father in spirit and in truth, and that we are left to our own judgment with respect to what forms and times it will be most suitable for us to observe, in order to keep to the spirit of these words of Jesus. I shall, therefore, not object to Infant Baptism, as long as I think it an innocent and useful practice, though I cannot find any proof that it is of divine origin. Permit me farther to say, that I think it is exceedingly incumbent on the advocates for adult baptism, to answer that part of Mr. Belsham's "Plea," in which he endeavours, as I think successfully, to prove, that adult baptism, in the early ages of the church, was applied *only* to *proselytes*, and that the baptism of the adult children of Christian parents is a practice of very modern origin, and was totally unknown to the apostles.

T. C. H.

SIR, Feb. 8, 1818.

ARE there not many prophecies of Scripture which have not yet received their accomplishment? Is not this the case in particular with respect to some parts of Daniel and of the Apocalypse? If the prophecies referred to, relate to past events, and have been already fulfilled, would not their acknowledged obscurity be removed by the light cast upon them by such events, so as to render the accomplishment evident and easy to point out? Would it not be absurd to suppose any sacred prophecy should remain obscure and doubtful as to its real meaning when actually fulfilled? Can any events be pointed out as the accomplishment of every part of the prophecies in Daniel and the Apocalypse, not to mention any other prophetic books? Must there not necessarily be a specific time and specific events to which each prophecy refers? Are not the notes of time mentioned in Daniel and the Apocalypse designed to give information to those who diligently search the Scriptures, and carefully observe the ways of Providence, and the progress of things under the Divine government, respecting the approach of certain great events, and when they shall take place? If not so, why was the time that certain

things should continue, and which should elapse before other things should take place, particularly mentioned, and of what conceivable use can the defining of particular periods be? If really designed to give such information, ought not those who are qualified by their knowledge of history, and of the figurative and symbolical language of Scripture, to give serious attention to the subject, and to use all the means in their power to ascertain the times referred to when certain prophecies shall be accomplished?

That many persons have misunderstood and misapplied the prophecies, and have built wild theories on, and given absurd interpretations of them, is admitted; but is this any sufficient reason for neglecting to study, not to say, for totally disregarding them? When the extraordinary events of the present times, and the still more extraordinary events with which, to the serious and careful observer, the womb of Providence seems to be pregnant, are considered, if there be any prophecies which relate to the latter times, is it not reasonable to expect some part of them should have a reference to the age in which we live?

I am aware, that any person who pays much attention to prophecy, and in particular who attempts to explain any part of it, though it be done with modesty and diffidence, runs the risk of being treated as a visionary, and ridiculed for his supposed weakness, by not only those who are sceptical, but also by many from whom something very different might be expected. I would ask such persons, do you not believe the prophecies to be of divine authority? Are they never to be understood? Can they ever be understood without serious and deep attention? Is not the accomplishment of prophecy a clear proof both of the government of God, and of the truth of divine revelation; a proof that is ever increasing? Did not Jesus reprove the Jews for not understanding the signs of the times? How can we know, without serious attention, that there are no prophecies which have a relation to the present times? And if there be such, will not an attention to them help us to understand the signs of the times in which we live? Can the erroneous

interpretations and misapplications of the prophecies justify our neglect of them, any more than the false interpretation and gross misapplication of other parts of the sacred writings will justify our neglect of the Scriptures at large?

The prophetic numbers alluded to above, as notes of time, respecting the accomplishment of the things foretold, are found in Daniel and the Apocalypse. *A time and times and the dividing of time*, is mentioned Daniel vii. 25. *A time, times and a half*, chap. xii. 7; which I believe expositors of different parties have understood to mean three years and a half, not of literal, but symbolical duration. The same period is mentioned, in the same words, Rev. xii. 14. A period of the same duration is mentioned in different words, Rev. xi. 2, 3; xii. 6; and xiii. 5, viz. *Forty and two months; one thousand two hundred and sixty days*. This period, mentioned twice in Daniel and five times in the Apocalypse, is stated as the time of the continuance of the things described in those parts of the prophecy, and which all will acknowledge to be matters of high interest. Writers of different parties, for reasons which appear to be sufficient, have agreed in considering this period of 1260 days to be figurative, that each day is the *indice* of a year, and that 1260 years is the time appointed and allotted in prophecy for the continuance of the things spoken of in connexion with the above numbers.

Admitting what I have already stated, my inquiry is, where are we to fix the commencement of the 1260 years? Can we not find a date for its commencement somewhere in the reign of the Emperor Justinian? At the same time, may we not consider both the commencement and the termination as progressive as was the commencement and termination of the seventy years' captivity of the Jews by the Babylonians? I have been led to this conjecture by several events which have occurred in the present age. From the time that Justinian published his laws, to the time the French Assembly published their declaration of the rights of men and citizens, was about 1260 years: from the time the Franks destroyed the last Gaulic prince, by burying them alive in a well, to the

time Louis XVI. was beheaded, was about the same period; and from the time the armies of Justinian carried all before them in Italy, and put down civil and religious liberty, and what was then called heresy, to the time the French armies entered Italy like a flood, in 1796, was about the same period: from the time the Saxon Heptarchy was completely formed in this island, to the year 1821, will be 1260 years. These things lead me to make the following inquiry: Are there not reasons to conclude that the progressive termination of the things described in prophecy, in connexion with the above quoted notes of time commenced at, or soon after, the era of the French Revolution? Not having the necessary books at hand, I am not able to make a reference to precise dates; but am under the necessity of writing from memory.

If there be reason to conclude that the 1260 years began to be finished, as intimated above, we may soon expect the commencement of a new series of extraordinary events; for Daniel gives two other periods,—one of 1290 days, or years, the other of 1335; and according to the prophecy, Dan. xii. 11, 12, something great is to be looked for thirty years after the termination of the 1260; and what will be most happy, within the lapse of other forty-five years.

Your insertion of this paper, and the remarks of any of your Correspondents who can cast light on the above subjects, will much oblige

SCRUTATOR.

SIR,

March 12, 1818.

ONE of the most curious and extraordinary dilemmas into which what is called the orthodox faith, plunges its advocates, arises out of the doctrine of the miraculous conception, which clearly declares that, he who is universally and exclusively termed *the Father*, and whom the Scriptures expressly call "the God and Father of our Lord Jesus Christ," was not actually his father; but the *third person* in the Trinity, usually called the *Holy Ghost*. This consideration produces a degree of contradiction and confusion, which must, one might suppose, cause any rational man to doubt whether such disorder and incongruity can form

the essence and ground-work of God's revealed will.

Is it the *third person* in the Trinity whom Jesus calls his *Father*, from whom he professes to have received the doctrines which he taught, and the power of working miracles for their confirmation? When Paul says, "I bow my knee to the God and *Father* of our Lord Jesus Christ," did he mean the *third person* in the Trinity? Is this uniformly the case in the very numerous passages in which God is addressed as the *Father of Jesus Christ*? Or is this *third person*, though in *all* respects equal with the *first*, totally overlooked and forgotten both by Christ and his apostles?

Let it not be said that "the power of *the Highest*," which must *include* the *Father*, occasioned the birth of Christ; that is the Unitarian doctrine; we believe, that he who is *one*, and his *name one*, is the *Father of us and of our Lord Jesus Christ*; but the Trinitarian maintains the existence of three persons of *different names* and characters, but of equal power and divinity; and if we are to understand the *Holy Spirit* as one of these, the doctrine of the miraculous conception clearly declares *him* to be the *father of Jesus Christ*.

I should rejoice if one of your orthodox readers would come candidly forward, and give us his sentiments on this strange subject, which seems to me to involve such a maze of contradiction and absurdity, as declares it an invention of man in the dark ages of ignorance, rather than a revelation which came down from the "Father of Light."

M. H.

The Nonconformist.

No. IV.

On the general Prevalence of Superstition.

(Continued from p. 264.)

THE Romans, however, must not be represented as *alone* guilty of the folly and impiety of paying divine honours to the departed spirits of dead men, because it is well known that this absurdity was practised to a much greater extent, and accompanied even by acts of the most extreme cruelty, in other ancient nations.

According to Herodotus, the ancient Persians deified their kings while living,

and at their death put them upon a level with the gods. Other writers say, that they not only paid adoration to the images of their kings, but offered also divine homage to the royal favourites. This explains the conduct of Mordecai, who refused to pay the customary honours to Haman, because, as he said, "he would not worship any but God."*

Strabo relates, that Alexander finding the Arabians had only *two* gods, Jupiter and Bacchus, claimed a right to be worshiped as a *third*, provided he conquered their enemies, and restored their former liberty.† The Æthiopians had both an immortal and a *mortal* god. They regarded their kings as the common saviours and preservers of all, and even while living worshiped them as gods.‡ Elisa, the founder of Carthage, was worshiped in that city, so long as it remained unconquered.§ Herodotus, who travelled into Egypt and other countries to acquire a knowledge of the manners and customs and religion of the several people, affirms, that at Chemnis, in the province of Thebes, Perseus had a temple dedicated to him, in which his image was placed; and that the inhabitants said, he frequently appeared to them rising out of the earth.|| In Egypt, says Maximus Tyrius, a god dies and is buried, and you are shewn in the same place his temple and his tomb.¶ And Lucian represents Alexander as desiring to be buried in Egypt, that he might become one of the gods of that country.**

It was in this country where the celebrated Sphynx of antiquity stood. This image, which was that of a monster with a human head, was noted for the enigmatical oracles delivered from it to all who went to consult it. It was situate opposite to the second great pyramid, and was more than 200 feet high, cut out of the solid rock. At the back of this grotesque figure was a hole from whence issued the answers, which were dictated by the

* The Apocryphal part of the Book of Esther, chap. xiii. 14.

† Farmer on the Worship of Human Spirits, p. 85.

‡ Ibid. p. 91. § Ibid. p. 97.

|| Ibid. p. 154. ¶ Ibid. p. 379.

** Lucian Dialog. Mort.

priests who were placed within.* Similar oracles were employed in Greece and Rome, which were resorted to on all important occasions. Lycurgus and Solon, that they might change the institutions of their country, procured the authority of the oracle for that purpose.†

Among the ancient Greeks, the law ordained that the gods, the demons and the heroes, should all be worshiped; but that the homage to be paid to each should be regulated according to their respective ranks.‡ Sacrifices were usually offered to these deified personages; and those warriors who in their mortal state delighted in the slaughter of the human race, were approached after their death by *human* sacrifices.§ The domestic and friendly gods were gratified with wine, milk and frankincense;|| but the indignant spirit of a warrior could not be appeased without human blood.¶

Plutarch relates that Amestris, the wife of Xerxes, buried twelve people alive, as a sacrifice to Pluto;** and Herodotus tells us that the same woman caused fourteen children of the best families in Persia to be interred alive, as a gratification to the god who resided beneath the earth.†† The latter historian farther informs us, that when the army of Xerxes came to a place called the *nine ways*, the Magi took nine of the sons and daughters of the inhabitants, and buried them alive, according to the manner of the Persians, to ensure the success of his army.††

* Rook's Travels into Arabia and Egypt, p. 90.

† Le Clerc de Septchene's on the Mythology of the Greeks, 8vo. p. 256.

‡ Farmer on the Worship of Human Spirits, p. 209. The principle of the gradation of ranks pervades the whole of the Heathen mythology. Homer, when speaking of Jupiter and Neptune, describes them thus:

" Both of one line, both of one country,
boast;
But royal Jove's the eldest, and knows most."

§ Farmer on Miracles, p. 249.

|| Ovid Fasti, Lib. ii. lin. 533—540.

¶ Farmer, p. 445.

** Plutarch de Superst. p. 171, D.

†† Herodotus, Lib. vii. c. 114.

†† Farmer on the Worship of Human Spirits, p. 80.

In reading ancient history, it is distressing to observe how prevalent these horrid practices were in all the nations of antiquity. And if we come nearer home, we shall find that our neighbours the Gauls were in old times exceedingly addicted to magic, divination and idolatry, in their most disgusting forms. In this country, *men* were sacrificed for the *express purpose* of divination, and the omens were obtained by the manner in which the blood flowed from their wounds, and from the symptoms which were observable in the palpitation of the limbs.* In cases of national affliction, or of extraordinary danger, they strove to avert the divine wrath, by the slaughter even of their wives and children.† Plutarch relates, that an oracle recommended the sacrifice of a virgin *annually* to Juno, in order to induce her to stop the raging of a pestilence which it was thought she had sent.‡

The practice of offering human sacrifices was, however, more frequent in Phœnicia, and attended with circumstances of greater barbarity than in any other country. It is related that a colony of Phœnicians settled at Carthage, sacrificed to Saturn, upon their arrival there, the sons of their most eminent citizens; and that afterwards they bought the children of the poor, and bred them up for the purpose of sacrifice. Two hundred sons of the nobility, together with three hundred other persons, were offered up at one time. The circumstances of these barbarous rites are preserved by Diodorus Siculus, but the particulars are too disgusting to be recited.§

The drinking the *blood* of animals was also a common practice among the ancients. Hence blood was considered to be an acceptable libation to the ghosts of heroes, or to those who had been deified for their warlike exploits. They were refreshed and nourished, it was thought, by the steams of slaughtered animals ascending from the altars.|| What force does the knowledge of these

facts give to the language of David, when warning his countrymen from imbibing such unworthy notions of Jehovah—"I will take no bullock out of thy house, nor he-goats out of thy folds. Will I eat the flesh of bulls, or drink the blood of goats?"* The eating of raw flesh, cut off while the creature was still living, was an ancient rite of idolatry.

When it was customary to deify the souls of dead men, it became a practice to worship them at their tombs. Clemens Alexandrinus informs us, that the places of sepulture which the Heathens worshiped, were too numerous to be counted. They paid divine honours not only to the body and to the ashes of deceased men, but even to their *coffins*. Plutarch relates, that the Athenians received the coffin of Theseus, not only with a solemn procession, but also with sacrifices.†

After the recital of such facts, we cannot be surprised to find that the funerals of the great men of antiquity were always accompanied by acts of superstition, and often by deeds of cruelty. At the funeral of Patroclus, four horses and two favourite dogs, besides twelve captives from Troy, were thrown upon the pyre.‡ The combats of the Gladiators at Rome were often a part of the funeral rites; and the blood spilt in them was designed to appease the manes of the dead.§ It will be recollected that the captives which were sent to the funeral of Junius Brutus, instead of being slain, were ordered to fight with murderous weapons during the ceremony. To this disgusting catalogue of absurdity and barbarity, I shall only add, that

* Psalm l. verses 9 and 13.

† Plutarchi Theseus, p. 17.

‡ "Four sprightly coursers, with a deadly groan,

Pour forth their lives, and on the pyre are thrown.

Of nine large dogs, domestic at his board,

Fall two, selected to attend their Lord.

Then last of all, and horrible to tell,

Sad sacrifice! Twelve Trojan captives fell.

On these the rage of fire victorious preys,
Involves and joins them in one common blaze."

Homer's Iliad, B. xxiii.
line 210—217.

§ Farmer on the Worship of Human Spirits, p. 437.

* Diodorus Siculus, Lib. v. and Strabo, I. 303.

† Farmer on the Worship of Human Spirits, p. 107.

‡ Ibid. p. 441.

§ Diodorus Siculus, Lib. xx. Farmer, p. 145.

|| Farmer, p. 429.

formerly, the prostitution of women was a religious rite, common to all nations; and that this practice obtained, from a real persuasion of its being an acceptable offering to the gods.

It would occupy too much time, otherwise it would be a pleasant thing to endeavour to trace the changes which were effected in the popular superstitions by the introduction of Christianity. Were the doctrines and precepts of this religion thoroughly understood, every kind of superstition would vanish before it; and, indeed, the very imperfect knowledge which has been attained of this divine system, has had the effect, in every country in which it has openly been professed, of promoting the civilization of man; of removing all cruel and obscene ceremonies from his religion; and of rendering even his very superstitions more innocuous.

The Emperor Constantine, although he retained the belief of many absurdities, was so influenced by the religion of Christ, as to be induced to declare, when writing to his Pagan subjects to persuade them to be converted, that those who could not conform, might still freely enjoy their temples and their fancied gods.*

Acacius, the Christian Bishop of Amida, in Mesopotamia, in the beginning of the fifth century, boldly declaring that vases of gold and silver are useless to a God who neither eats nor drinks, actually sold the gold and silver plate belonging to his church, for the redemption of seven thousand Persian captives; he also supplied their wants with affectionate liberality, and dismissed them to their native country, to inform their king of the true spirit of the religion which he had persecuted.†

For many centuries, that absurd practice, the trial by battle, was prevalent throughout Europe, until the Christian Church found the means of abolishing it. Spelman does, indeed, expressly assert, that this barbarous custom has been condemned by the Christian Church in all ages.

The old barons of the western king-

doms of Europe were so tyrannical and ferocious, that, for a long time, nothing could restrain their violence; for, whenever they were not engaged in general wars, they were perpetually making war upon one another. The church, however, at length contrived to check these deplorable scenes, by the following stratagem: *A truce of God*, as it was called, was proclaimed, enjoining all persons, under the terrors of excommunication, not to fight from Wednesday evening till Monday morning, out of reverence to the mysteries of religion, which were enumerated in this curious document; viz. from a regard to the ascension of our Saviour, which happened on a Thursday; the crucifixion on Friday; the descent into hell on Saturday; and the resurrection on Sunday.

Notwithstanding the Christian Church, by a variety of means, had succeeded in extirpating obscenity and cruelty from the offices of devotion, the general corruption of the doctrines of this amiable religion had produced such false notions of the character of the Deity, that superstitions of various kinds soon became universally disseminated. So alarming, indeed, were these innovations, that great pains were at first taken to check their progress. For this purpose, one of the first Christian councils decreed, that those who should be found addicted to superstition, should be made to fast for a month in solitary confinement.

Even so early as the beginning of the fifth century arose that most ridiculous of all religious orders, denominated the Stylites, who betook themselves to the tops of lofty pillars, where they were perpetually exposed, for the purpose of doing penance for their sins, and of obtaining the favour of the Almighty, to all the changes and inclemency of the seasons for the remainder of their lives. The first of these devotees was one Simeon, a Syrian, who, at the age of thirteen, mounted a column six cubits high, afterwards one of twelve cubits, a third of twenty-two cubits, a fourth of thirty-six, and then one of forty cubits or sixty feet; where he spent thirty-seven years, exposed to the heats of summer and the cold of winter, and there expired, without once descending from his column, which was so narrow at the extremity, as

* Gibbon's History of the Decline and Fall, 8vo. III. 405.

† Ibid. V. 427.

to prevent his lying down during the whole of this period. At his death, his body was taken down from the column by the hands of Christian bishops, and conveyed to Antioch, under an escort of 6000 soldiers, where it was interred with all the pomp which the fanatics of that age could devise. The imitators of this Syrian recluse were for several centuries extremely numerous. We even read of one who ascended a lofty pillar of this kind, and remained exposed to the view of the world, and to the tempests of heaven, for sixty-eight years. This preposterous superstition was, however, entirely suppressed by authority, soon after the year 1100, having then disgraced the Christian church for six centuries.*

Theodoret, in his Ecclesiastical History, relates that, in the fourth and fifth centuries, there was also a numerous body of Anchorets, who aimed at reducing themselves to the state of the brute creation, for the glory of God; and that many of them acquired the habit of grazing in the fields of Mesopotamia, with the common herd.

And if we descend to modern times, we shall find one sect of Christians as familiar with the use of images as the Heathens ever were; and their absurdity, as the late Mr. Farmer has remarked, is still more glaring than that of the Pagans, because they believe that the whole *bodily* presence of Christ is in ten thousand different places in the same instant of time. Rhea was esteemed by the Heathens to be the mother of the gods; and this same sect of Christians, as though they were determined not to be outdone by any of the devotees of antiquity, has bestowed a similar title upon Mary, the mother of the great Prophet of Nazareth, the founder of our holy religion. In conformity with this usage of his church, the learned Lipsius, who died in the year 1606, and by his last will left his gown, lined with fur, to the image of the Virgin at Hall, calls the mother of Jesus a goddess, the queen of heaven, the queen of the sea and of the earth.†

It is probable, that in the dark

* Gibbon, 8vo. VI. 265, and other historians.

† Lipsius, in Biographical Dictionary, and Tenison on Idolatry, p. 290.

ages, the teachers of Christianity found it extremely difficult to detach the people entirely from their idolatrous practices, the worship of one self-existent and independent Being being too spiritual and refined to suit their gross conceptions; and, therefore, they elevated the mother of Jesus and other devout persons to the rank of Christian saints, that those who embraced Christianity might have a class of beings to whom they could apply as intercessors between them and the Almighty. In like manner, finding that they were unable to withdraw the people from the adoration of stones, and the worship of the temples or burial places of the celebrated dead, they cut crosses on the one, and dedicated the other to some particular saint,* and thus, in extirpating idolatry, they unintentionally encouraged the dissemination and growth of superstition.

The religion of Mahomet is also overloaded with superstitions. The destruction of the great Alexandrian Library,† a few years after the death of Mahomet, and which was so large as to require six months for its consumption in heating the several baths of the city of Alexandria, was occasioned solely by mistaken notions of religion. The regard which is paid to doves and pigeons, and to some peculiar species of fish, are remarkable instances of Mahometan superstition. At Mecca, hundreds of people go about with a little sort of dish, made with rushes, beseeching the wealthy to bestow something on the pigeons of the prophet.‡ In the court-yards of their temples, they have basons or ponds for the sacred fish, and those which have been consecrated, are adorned with golden necklaces, and have rings of gold and of silver in their nostrils by way of ornament.§ An Armenian Christian,

* Borlase's Antiquities of Cornwall, p. 222.

† In the year 640.

‡ "Throughout the crowded towns, the milk-white dove,
In Syria sacred, may with safety rove." Tibullus.

§ Dr. Richard Chandler, in his Travels in Asia Minor, relates a practice somewhat similar to this among the ancient Pagans. See p. 197.

who once ventured to take some of these fish, was immediately killed by the devotees who had witnessed the transaction. * The Mahometans of the present day are divided into seventy-two sects; † but the method of washing is one of the grand points of schism between the partizans of Omar and the followers of Ali. Suppose two Mahometans to meet on a journey, and to accost each other with brotherly affection, the hour of prayer arrives, one begins his ablution at his fingers, the other at the elbow, and instantly they are mortal enemies. ‡

It was my intention to have closed this Essay with some account of the superstitions of the people of Great Britain; but when I considered the length to which I had already extended the paper, I determined to alter my purpose, especially when I discovered that the materials which might easily be collected, would of themselves fill a volume. Those who may be curious in these things can obtain abundant information by consulting the Lives and published works of John Partridge, Henry Coley, John Booker, Richard Saunders, John Heydon, John Aubrey, William Lilly or John Gadbury; all or any of which will afford a patient reader a tolerably correct idea of the mass of superstitions that overshadows and oppresses the minds of the common people of the present day. These superstitions are now regularly promulgated by the vehicle of tales of wonder or of horror, from father to son; and thus the seeds of error and of folly are implanted in the minds of every fresh generation, without its being once suspected by the parents, that they are entailing a lasting curse upon their children, and are familiarizing them with a phantom, which will probably haunt them with direful apprehensions through every period of their lives, and even to the very threshold of that house which is appointed for all the living.

I have had occasion to remark, that when a person has spent his early days in the society of the ignorant and superstitious, he generally becomes narrow-minded, suspicious and sel-

fish; and if his reasoning faculties should ever be so far expanded as to occasion his admiration of the structure of the universe, or of the powers and faculties of the various creatures by which he is surrounded, or of the mechanism of his own body, or the qualities and propensities of his own mind, such a one is sure to become perplexed to account for the exercise of so much power in the production of a world which contains such a variety of useful and happy beings. Being entirely selfish himself, he cannot conceive what should have induced the Deity to bestow life and felicity upon myriads of creatures who must ever remain dependent upon their Creator for all their enjoyments, and even for the continuance of their existence. At last, however, the priest relieves his anxiety by telling him, in the perverted language of Scripture, that God Almighty had made all for the promotion of his own glory. This precious doctrine comforts him for the moment, but at the same time it confirms him in his selfishness, so that every future action of his life is directed to the gratification and aggrandizement of self, and self only. Whenever superstition is thus associated with unworthy notions of the Deity, it not only injures the temper, and renders men selfish and uncharitable; but it has also a tendency to make them unrelenting and persecuting. Hence Plutarch, with a great deal of propriety, has endeavoured to shew, that the effect of superstition upon the human mind, is worse even than that of Atheism.

How important then is it for us to endeavour thoroughly to investigate this subject, in order that we may be enabled to purify our religion from every remnant of superstition. Superstition is baneful enough in its *outward* effects, and its consequences are now pretty well understood by the intelligent part of the community; but the injury which we sustain from it, in our religious character, is not so readily acknowledged nor so easily appreciated. A man may have purified his creed from every thing which might be chargeable either with fanaticism or absurdity, and yet may have very superstitious notions on the subject of religious worship. Of what utility can the devout per-

* Harmer's *Observations*, III. 59.

† Volney's *Ruins*, p. 166.

‡ Ibid. 339.

formance of the offices of devotion possibly be, unless they operate favourably on the moral character? And yet, how many are there, even among rational Christians, who appear to frequent the altars of God for no other purpose than to count their beads, or to engage in a certain round of ceremonial observances! If any thing deserves the name of superstition, it is surely that act, however devout it may be, which presents prayers and praises to the Deity, merely for the purpose of rendering an acceptable service to the object of worship, without regard to the moral influence which that employment may have upon the character and disposition of the worshiper. For it appears to me, that if the utility of acts of devotion, in themselves considered, and without any ulterior object, be once admitted, a door is immediately opened for the introduction of any superstition.

Superstition has, with great propriety, been denominated a *leaven*, the smallest mixture of which is capable of effecting a change in the whole mass. For, if we can once imagine that the Almighty is pleased with *one useless* thing, (such for example as an act of devotion, which has no influence on the character of the worshiper,) why may we not suppose him to be pleased with another? Whereas, if we reflect properly, we must be convinced that a great and good Being can desire nothing from us, but what tends to promote our own welfare or advantage.

Man is not a stationary being. He must either be advancing in improvement, or otherwise will ultimately acquire those habits and propensities, which will entail an everlasting blot upon his intellectual character, and effectually divert his steps from that path which would have led him on to a state of felicity and perfection. But the rapidity of the retrograde progress of those minds which have unfortunately been under the dominion of a superstitious education, is not for me to attempt to describe, nor for any of you,* thanks be to God, ever to conceive of. Enough for us to have observed that superstition of every kind has a baneful influence upon the hu-

man character, and that it sometimes produces consequences too horrid even to be contemplated.

Enough for us, if we resolve to guard every avenue of our own hearts from the intrusion of so dangerous and insinuating an enemy, and to warn our children and domestics against allowing any thing which bears the semblance of superstition to be cherished by them for a moment. It behoves us also to embrace every favourable opportunity of assuring them that the laws of the universe are not only wise and appropriate, but uniform and unchangeable; and that the benevolent Author of those laws never allows of any deviation therefrom, in the course of his providence, but for the most signal and important purposes.

S. P.

On Candour.

SIR, April 8, 1818.

JUDGING from the number of exhortations to the practice of this virtue, which have been sent into the world by Unitarian ministers, we should be led to conclude that they considered a want of candour as the easily besetting sin of the denomination to which they belong, and that it was absolutely necessary to guard their congregations against that persecuting spirit which once actuated a Laud and a Calvin.

If, however, we inquire into the subject, it will, I think, appear that the gentlemen above alluded to, somewhat resemble those courtly preachers who always make it a point to praise those virtues for which their hearers are conspicuous, and never to denounce any sin to which the occupants of the uppermost seats in their chapels are addicted.

Where, I would ask, is this want of candour to be found? On the contrary, has not this virtue been lauded in Assembly Sermons, and recommended in Circular Letters, till at length we are in danger of believing, that indifference to the correctness of our faith is the sublimest attainment to which a Christian can aspire?

"For modes of faith let graceless zealots fight;
His can't be wrong, whose life is in the right."

If this be not the general belief, how are we to account for that dislike to doctrinal preaching, that dread of

* Read at the Monthly Meeting of the Society.

proselytizing, which so much prevails? Why else do we see those who profess to believe that there is but one God, the Father, join occasionally, if not constantly, in worship addressed to God the Son, to God the Holy Ghost, to a Trinity in Unity? Persons who do those things, when pressed on the subject, uniformly reply, "We wish to be candid." This is well; but let us at the same time be consistent. *Knowingly* to bow the knee to any other being than the God and Father of our Lord Jesus Christ, is idolatry. That which it is wrong to do constantly, it is wrong to do at all: the habit does not constitute the crime, though it may enhance the guilt. I know it will be said, that it is possible to hear prayers offered, without joining in the offering; but to say nothing of the dreadful insincerity of appearing to participate in worship of which we disapprove, if we bow down in the house of Rimmon, shall we not be considered as worshipers of Rimmon, and shall we not uphold and encourage that worship? To all such who profess a purer faith, I would say, "Come out from among them, and be ye separate," lest by your evil example you cause others to offend; and I would recommend our ministers to imitate the example of the Jews, when surrounded with enemies to their faith and worship, who, while they builded on the wall of their city, every one with one of his hands wrought in the work, and with the other hand held a weapon. Thus, while they neglect not to build up their people in holiness, they will be ready at all times to contend earnestly for the faith once delivered to the saints.

VECTIS.

Clapham,

April 12, 1818.

SIR,
A COMMUNICATION from your Correspondent Simplex, given in your number for January, [p. 32,] has emboldened another of your simple readers to trouble you with a few lines on the same subject; and let me first express my sense of the candour and true manliness with which you give place in your Repository, to sentiments which, I believe, do not exactly agree with your own.

It has often occurred to me, that those who believe in the true humanity of our Lord Jesus, with whom I am

happy to number my simple self, may probably run somewhat into an extreme in the *total* denial, which they *generally* make, of the doctrine of Atonement. There is, indeed, a principle with which this doctrine is usually connected, which appears to me so thoroughly unscriptural, that I can join heart and hand with those who deny it; I mean the principle of *satisfaction*, which is of this nature: that the principles of the divine government are such, that of an offence once committed, the full punishment must be borne, either by the offender himself, or a substitute suffering in his room. Whence or how this is to be proved, I know not. To me, the Scripture teaches this: that both to lead to repentance, and to forgive and bless the repenting, is as essential and inalienable an attribute of God, as any of the glories that compose his name; that no justice requiring otherwise, is any attribute of his at all; and, therefore, that for the exercise of mercy and grace, no apology or safeguard can be needed; nothing, in short, that would imply that such mercy and forgiveness were an exception to his general rules. As it is written, "I, even I, am he that blotteth out thine iniquities for my own sake." This doctrine of Satisfaction I regard, therefore, as a fond thing, vainly invented, and founded on no sure warrant of the word of God.

But while we allow all this, and cherish in our hearts this essential goodness of God, may we not suppose that in the freest display of his grace, something might be proper, according to the circumstances of the case, calculated to impress on the pardoned offenders some suitable lessons respecting both themselves and him; something tending to make a due remembrance of sins; of the rights of God and the guilt of the sinner; something tending to preserve his grace from any abuse to which it might be liable? Any suitable provision to secure such ends as these, would surely be no exception to the freeness of forgiveness, or the most exalted views of the Divine character. We are well acquainted with such management in our social economy; and the order of Providence seems to presept the same, when we observe that a man whose misconduct has involved him in trouble, can seldom be extricated without the

cost of his friends. In considering the economy of Providence, we might regard such friends as atoning for his faults. In the same way, if in the economy of redemption we see, in the personal mediation of the Lord Jesus, certain lessons illustrated, which seem particularly seasonable in connexion with that great act of grace, may we not regard his mediation not merely as that of our Prophet and Lord, but as that of one who expiates our transgressions? Such lessons may, I conceive, be seen in the following circumstances: we see our redemption accomplished through the exaltation of Jesus; that is, the unworthy are blest in the form of a reward to the worthy: this appears to illustrate the character of God as the rewarder of virtue. Again, in the difficulties of our redemption, we see the danger of sin: in the treatment of Jesus, human guilt was consummated, the law superseded, the Jews rejected: in the mediation of Jesus, the love of God and of our Lord are so affectionately displayed, as almost to secure us from any abuse of grace: lastly, by the exaltation of our more worthy brother to be our Lord and head, we are taught a becoming humility. It is evidently not the custom of Scripture to give any formal account of the principles on which its doctrines are founded, and therefore it is not, in any case, to be expected; but as such lessons as these are often, by the Scripture itself, connected with our Lord's mediation, it is not unreasonable to explain, in part at least, what is said of that mediation by referring to them.

It may be objected, that if this is all that is meant by the atonement, it will follow that martyrs and others have also made atonements for sin. I would answer this objection, not by denying its principle, for it may be true in a partial sense, as Origen observes, "that as we are all redeemed by the blood of Christ, so some may perhaps be redeemed by the blood of martyrs;" but by calling to mind the pre-eminence which the atonement of Jesus derives from the general greatness of his person, from his tried and perfect innocence, and from his universal relations to mankind.

To attempt any scriptural defence of these views, was not my design. Let me only add, that while I cannot regard

them as essential to salvation, they yet appear to me important, as conducive to holiness and comfort.

SIMPLEX SECUNDUS.

Hampshire,

March 24, 1818.

IF you deem the following remarks, the result of the perusal of your Correspondent Simplex's Observations in your number for January last, [p. 32,] admissible, they are much at your service, and the insertion would not be unacceptable to your constant reader,

SIMPLICIOR.

While the universal profession of those sentiments of God and religion, which are by him deemed scriptural, is to the Socinian* a subject rather of hope than of present gratulation, the pages of revelation will justify his belief of this fact at least,—that the apostles of Jesus, the first who felt the force of religion under impressions congenial with his own, needed not the aid of the doctrine of the Atonement to render their preaching efficacious in reclaiming sinners, and in converting the idolater from his errors: and this convincingly felt, he will naturally be led to suppose, that if the influence of such sentiments is not now found to be so extensively prevalent as he could wish, the reason must be sought for in some powerfully operating exterior causes, and is not attributable to any intrinsic defect in the sentiments themselves.

In endeavouring to ascertain these causes, he will, doubtless, be led to advert to the force of early impressions on the human mind, and connect therewith a consideration of the means resorted to by that vast proportion of his contemporaries, the advocates of the popular notions of religion, to instil into the infantine and youthful mind the belief of that sentiment which is not unaptly designated as the mainspring of orthodox machinery. He will find, that in numberless instances, ere the meaning of the words can be at all considered to be understood by the pupil, this sentiment is made the subject of early and continued tuition, and enforced on the attention by those

* The writer is aware that his use of this word may be deemed objectionable, but wishes it to be understood as designating an advocate for the Unity of God and the simple humanity of Jesus Christ.

who are either from their natural relations in life the fondest objects of filial attachment, or from their social ones, the objects of reverence, esteem and regard. He will find it inculcated in almost every catechism, and the burden of many of the first lessons of the nursery and of the school-room; —and will then cease to wonder that its belief should grow with the growth, and strengthen with the strength.

He will further consider how far circumstances are adapted for enabling this belief to maintain its hold, during advancing and mature life, on the bulk of a community thus early initiated therein, and he will find, that among the unthinking, whose attachment thereto is merely the result of previous tuition, the greater part follow the *impetus* first given them on the subject; and that to those who have sought for scriptural evidences of their faith, these come, when exhibited in the authorized version, in such a dress, and with such previous notions attached to their meaning, as may well serve to fortify rather than to correct their preconceived opinions; for it will not escape notice, that in such cases the Scriptures are resorted to, for corroborative testimony, instead of being regarded as the only proper source of religious sentiment.

He will advert to the extent of that influence on society, which is possessed by the clergy of the Establishment and by the ministers of Dissenting congregations, on the magnitude of the assistance afforded to both these classes of teachers, in promulgating their tenets by those serious and impressive appeals to the feelings they are enabled to make during the solemn services of religious worship; he will consider that the great majority of these teachers, while they enforce on the consciences of their hearers their duty to believe as they do, and invite them to participate in the saving benefits they believe to be attached to such belief, fail not to awaken the alarms of the timid, and to repress the efforts of the inquiring, by denouncing that, beyond the pale of their profession, there is no hope for acceptance with heaven, scarce any escape from that awful and eternal doom they exhibit as due to the unconverted: and he may pause to reflect for a moment, on how few is the number in the pre-

sent day, who have not been, and are not now subject to the operation of the foregoing causes.

The doctrine of original sin he will find to be generally professed in conjunction with that of the atonement. The former teaching that mankind are incapacitated by their nature from proving, of themselves, acceptable to their Maker, from becoming the objects of divine regard, and from participating in the blessings of the future world, naturally attenuates and prepares the mind for the more ready reception of the latter; and where both are seriously and conscientiously believed and felt in connexion with the awful threatenings against unpardoned sin, it will not appear strange, that the popular doctrine of purchased redemption should find such easy access to, and be so widely influential on the minds of the lower, nor, indeed, of all classes of the existing community.

If, then, impressed with a sense of the force of the preceding observations, he adverts to the relative advantages with which the advocates of Orthodox and Socinian sentiments address the great mass of society, he may, in some moment of despondent feeling, be almost disposed to admit, that the tone of the public mind does argue the improbability of so much success attending the efforts made to disseminate his peculiar tenets as he could wish; but if at other times he gives the rein to pleasurable anticipations, he will find there is nothing in the case which, well considered, should damp the ardor of his hopes; but much to inspire him with pleasure, much to excite and keep alive his zeal, much that demands his constant thankfulness; he will find that the apparatus of his opponents is not able entirely to mould the human mind to their wishes; that, in spite of opposing obstacles of the first magnitude, his sentiments are still making progress in the world; and their positive efficacy for the purposes of conversion will be established on his mind, by the knowledge that the numbers of those who, having been from conviction Socinians, afterwards join the popular sects, are no ways to be compared with those who, having been the conscientious believers, the avowed professors, and the strenuous defenders

of the orthodox faith, are found to have ultimately embraced sentiments congenial with his own, and he will still feel disposed to aid missionary preaching, as conducted by Unitarians in general, as subservient to the best interests of his fellow-men.

SIR, April 10, 1818.

CERTAINLY either I must, as Mr. Wright assumes, [p. 183,] have very vaguely and ambiguously expressed myself on the subject of the inefficacy of the *new missionary preaching*,* for the purposes of conversion, or, he must have strangely misunderstood my ideas upon the point in question.

On an attentive perusal of Mr. W.'s reply, he seems to me to have taken up the subject of my letter on a much broader and more extended basis than any thing stated by me, was ever designed at least to view it upon: in fact, making my letter a text, as it were, for discussion of topics irrelevant to the point, as far as I have introduced it; for the leading heads of a large portion of his letter have deserted the *main* question, for an inquiry into *first principles*, which could only involve us in an endless field of controversial debate.

All I ever proposed in my letter (which, by the bye, appears, I think, to have excited rather more severity than its intention deserved), was, in confirmation of a remark *originated* by a precursor in the argument in a preceding Number, † to assert the apparent inadequacy of preaching on

* In using this designation I must observe, that when Mr. W. and others of his idea so strenuously insist on their own construction of the term Unitarian, it would seem that they were hardly aware how many others, in total opposition to themselves on *other* points amongst different parties there are, (even not excepting Wesleyan Methodists for instance!) who, while they concur in their views of the supremacy of the Father, could by no collision of sentiment be brought to accede to any derogatory views of redemption by the blood of the Son.

† See Mon. Repos. XII. 593, where the Correspondent alluded to remarks, "They (the Unitarians) have only *arguments* with which to answer those who contend that there is nothing in Unitarianism to turn the idolater from his errors; they have no *facts* to produce."

the *ultra*-Unitarian view * to any extensive conversion, considered as a fact; and that fact argued ("assumed," if Mr. W. chooses) on the *evidence* of what, from observation of what it *has* done, appears to be its existing influence, and farther, of what is the consequent improbability of any *future* *material* effect being likely to result from it on the present views as to the atonement.

I gave it, I own, as my idea, (this undoubtedly, as Mr. W. remarks, but "the mere opinions of the writer,") that this alleged want of more general success, was to be attributed to the prevalent distaste to the principles of Unitarian preaching on the point of redemption; the very point, in fact, on which the whole question hinges, and as applied to which *exclusively*, I ventured to use the term *Socinian*, as more aptly or intelligibly descriptive of the views of redemption, entertained by the Unitarian supporters of popular preaching. † It is on *this* point I conceive the system must fail,‡ from the basis of it appearing to *exclude* the popular idea of the scriptural doctrine of the atonement, i. e. (in other, and I hope plainer, words,)

* May I be permitted to suggest *this* term as an allowable compromise, in limitation to those advocates for the divine Unity, who do *not* admit the more generally-received views of the atonement?

† Mr. W. must still allow me to say, without the most distant idea of offence to *persons*, that I conceive, in common, with numbers who have no malignant feeling to gratify in the use of the appellation, that the term *Socinian* will, of any now in use, (unless that of *ultra*-Unitarian be conceded for the purpose,) more correctly discriminate those principles which, in the business of conversion, represent the new Unitarian views of redemption, especially as so many others, similarly circumstanced, as to their sentiments on the *person* of Christ, are decided advocates of the more Catholic opinions on the atonement.

‡ Can any thing short of *some* radical deficiency, either of principle or effect, in the new plan, be sufficient to account for the extraordinary contrast between the almost overwhelming extension of the evangelical, and the *comparatively imperceptible* reception of, what I have ventured to call, the *ultra*-Unitarian views, a contrast produced, it will be remembered, by no interested inducements or overpowering control of ecclesiastical domination?

of a Saviour, in the *literal* meaning of the term as applied not, as Mr. W. argues, to *God*, but to *Christ*, as the agent of God, in the work of redemption. Mr. W. will surely allow that, when in "assuming" it as my idea that the fact does *not*, by *any* means, (from what has yet appeared,) seem to bear out any thing like the sanguine hope he, and those who think with him upon the point at issue, seem to entertain of the eventually successful diffusion of *such* missionary principles, I take *his own* reports, connected with practical observations, as the basis of that conclusion; I am not building on vague or ambiguous data, that I am not deficient, as he conceives, in acquaintance with "the doctrines and the affairs of Unitarians;" not that I see how they require any extraordinary mental energy to comprehend them, and that after all, perhaps, I have not such "*very* incorrect views of the subject on which I have written."

SIMPLEX.

P. S. As my letter referred to an express point argued as a *fact*, I cannot concur in Mr. W.'s idea of laying down particular "grounds on which the efficacy or inefficacy of Unitarianism, for the purposes of conversion, should be argued." Surely it is not what *should* be the mode, or even what might be a *better* mode, of discussing the subject with which *my* argument is concerned; but, what the effect is *de facto*. On this position (to which I must beg to confine myself, although I shall not regret to see the subject now taken up and discussed on all the bearings to which Mr. W.'s invitation extends,) the letter of Ebion [p. 185] claims no consideration from me, as not applying to the subject, as I viewed it, viz. as *a case*. I must beg, however, to observe, that *he* has set out with "*assuming*" an inference from my statement, which it neither asserted, nor did I there mean to deduce. Both he and Mr. W. seem to have misconceived my idea, which was to confine a *specific* inquiry to a given point, and that point a particular doctrine, as maintained in a light unfavourable to the success of missionary preaching. I do not see that I can state my idea more plainly, or express myself more unambiguously or distinctly on the business.

SIR,

May 2, 1818.

FROM the notice of the lines on Sleep, in the last Repository, [p. 277,] I perceive that a letter concerning them, which I sent, has, from some cause, not reached the Repository. The fact is, I was not aware, till I saw them in the Repository, that I had sent those lines [p. 64] among a bundle of other verses. I do not recollect where I got them, and do not know who is the author of them. The early insertion of this is an act of justice due to

T. C. H.

Birmingham,

April 9, 1818.

SIR,

IN the Number for February, [p. 94,] of your useful Repository, Mr. E. Taylor, of Norwich, notices a query of mine respecting Dr. Priestley; and what he so confidently asserts, as to the Doctor preaching sermons written by Dr. Enfield, I am persuaded he believes to be true. I confess, however, it appears rather strange that such a circumstance should not be more generally known among his congregation. I can assure him, though I had the pleasure of being one of those who constantly attended his services for several years, before he was unfortunately driven from Birmingham by the riots, yet I never heard of it, except from the occasion which induced me to write that letter; though I believe my connexions afforded me as favourable opportunities for hearing what he usually did, as any one belonging to the place. It is remarkable too, that those at whose houses he was used to visit, and where he indulged in that frank communication which rendered his conversation so interesting and instructive, were most surprised at the assertion. Since I have read Mr. T.'s letter, I have diligently inquired of others if they had ever heard any thing on the subject, and find *one* lady, who *believes* she has heard of such *a thing*!

To impute the practice alluded to, as "*a blemish*" to Dr. P. was what I never intended; and so far from disapproving it, entertain the opinion, that were it much more general, both in the Church and amongst Dissenters, the advantages would be very obvious. The great abundance of excellent

printed discourses, on every topic connected with religion and morals, affords a wide field for the display of good taste in the selection; and surely it will not be denied, that many preachers might benefit their audience much more by reading to them the *good sense* of Clarke, Foster, Abernethy, Fawcett, Enfield and many others, rather than (what is too often the case) *nonsense* of their own.

I am far from thinking Mr. T.'s conclusion correct, that the Rev. Gentleman who made the assertion intended accusing Dr. P. of, "neglecting an important branch of his duty, of being negligent and indolent," (which Mr. T. says, "were undoubtedly meant to be implied,") because such an assertion would have exhibited the most palpable ignorance of Dr. P.'s habits and disposition, and an illiberality of feeling, which I flatter myself no enlightened man can entertain.

To the exemplary zeal with which Dr. P. discharged the various duties of his important function, my own observation and experience enable me to testify; and the numerous advantages derived from his able and instructive lessons, by me and many of my friends, have impressed us with a deep sense of the obligations we owe to this truly eminent man. The recollection of his amiable simplicity, when imparting from the great stores of his own capacious and philosophic mind, affords us exquisite pleasure, though we cannot but indulge a strong feeling of regret, not unmixed with indignation, that "bigot rage" should have been the cause of his removing from a situation where he was so pre-eminently useful and happy. The seed, however, that he sowed, we hope has not been unproductive; and the taste for scientific pursuits and general literature, which is so widely diffused in Birmingham and its vicinity, may, I believe, in a great degree, be ascribed to his example and instructions. A manly freedom of thought, an intrepid independence of conduct, marked the tenor of his life. No timid considerations restrained his inquiries, or influenced his decisions, on any subject; and whatever appeared to him to be truth, he cordially embraced and fearlessly avowed. The happiness and improvement of his fellow-creatures being the great objects he had in

view, he steadily and disinterestedly pursued whatever had a tendency to promote them. Though earnest in impressing upon others the importance of the opinions which, after diligent inquiry, he embraced, yet he disdained the *dogmatizing* and *intolerant* spirit of those who would limit inquiry within the sphere of their own narrow views, and as they stigmatize *free-thinking* as a crime, would make their own *confined notions*, (however unenlightened by science,) the criterion of truth and propriety. Such a character, and such an example as Dr. P., would be of inestimable advantage, at this period, in this populous town; but I fear we "shall never look upon his like again."

Dr. P. never visited Birmingham after his house, library, &c. were destroyed; therefore, what your "respected private Correspondent" states, may be correct as to his preaching "the sermons of Dr. Enfield, Mr. Lindsey and others, *after his own had been destroyed at the riots*;" a transaction I unfortunately witnessed, and have the satisfaction to reflect, that every thing a few individuals could do to prevent the mischief and preserve his property, some of my friends and myself endeavoured to do. But of the correctness of his opinion, that Dr. P. "found it difficult to compose on *trite and common-place subjects*," those who are acquainted with his writings, may be permitted to entertain a doubt. To me they appear (and I believe I am very far from being singular in the opinion), incontestably to prove, that he was as much distinguished for the talent of rendering "trite and common-place subjects" attractive and interesting, as those of an abstruse and philosophical kind, intelligible and perspicuous, and characterized by a simplicity of manner almost peculiar to himself, very much resembling that of his philosophical friend and companion, the celebrated Franklin. His writings have been objected to, as being "*chiefly polemical*;" and the same character may be applied to the labours of Wickliffe and Luther, and Middleton and Wakefield, and many others of the friends and benefactors of mankind. Such objections, however, will have no weight, except with the *timid* or the *time-serving*, whose zeal is con-

spicuous *only in little things*. But these bold and hardy champions of religious and political reformation, exhibited such superiority of mind and dignity of feeling, as must always command the admiration and regard of the lovers of *truth* and *liberty*, who, I trust, will never fail to bestow, with grateful pleasure, the homage due to enlightened genius, when directed by benevolence, in promoting the cause of science and the interests of humanity.

I am afraid I have trespassed too much on you already, but cannot conclude without observing, that your "private Correspondent" is greatly mistaken, if he believes it was my purpose "to brand" the assertion, "that Dr. P. preached the sermons of others," "as a calumny." My observation was general, and intended merely to induce Dr. P.'s friends to contradict or establish the truth of it; and I hope the reasons I have given for questioning it, will be deemed of some weight.

I congratulate you most cordially on the prospect of your publication being continued; and most sincerely hope that its success may be as extensive, as the cause it advocates is important to the interests and happiness of mankind.

AMICUS VERITATIS.

P. S. I shall be happy to hear that the new edition of Dr. Priestley's Works is liberally patronized, for the publication of them is calculated greatly to benefit the friends of free inquiry. Many of his most valuable tracts are now very scarce.

Tenterden,

SIR, April 6, 1818.

I WITH much pleasure send for insertion in your valuable publication, the establishment of the Tenterden Unitarian Christian Fellowship Fund, to be added to the number of those of which you have already given an account. We have a president, treasurer, secretary and collectors, according to the number of subscribers, and have every prospect of success. The objects, — *poor congregations; building or repairing of chapels; public institutions; or cases of great personal distress in the Unitarian body, or church.*

The Wolverhampton business must make a considerable impression; and

will, I hope, in its effects, be useful. Dissenting congregations, where there are endowments, have been very negligent as to their trusts: this has often occasioned considerable difficulty and embarrassment. There should be a timely renewal of these trusts, with a considerable number of names; and these of the youngest of the congregation. This, I am happy to say, has taken place in the society with whom I have been so long connected.

But to refer to the Wolverhampton case. If endowments, left in *general terms* to Dissenters, with whom the right of private judgment is a first principle, and hence the possible change of opinions, become forfeited from any apprehended difference in religious sentiment from the private sentiments of the donors, where is there an endowment which is secure; for where, among Protestant Dissenters of every distinct denomination, hath not time been found to produce considerable shades of difference?

Are not, indeed, church endowments in the same situation? Most of these were bequeathed in the dark times of Popery, and were given by Papists; yet they are now in Protestant hands; and many, if not most of them, changed as to their original intention.* Thus the endowments of grammar schools have been exclusively for teaching *Latin*; yet they are now, at least in many instances, applied to the teaching of the poor to read their *native tongue*, and to *write*, in connexion with a *conformity to the Established Church*; otherwise they are *complete sinecures*. Are then the endowments hence forfeited? This subject will, I am persuaded, be taken up by much more able hands.

L. H.

Warrington,

SIR, March 11, 1818.

FROM the remarks of your Nantwich Correspondent, [XII. 610,] upon the communication which I addressed to you [XII. 409, 410] on the subject of the Marriage Ceremony, I apprehend my design has not been clearly understood; or if it has, my

* Will not the above observations apply to most of our cathedrals and churches, also to the two Universities?

motives have not been fairly represented.

F. K. says, my remedy is worse than no remedy at all. If he will refer to the date of my communication, he will perceive that it was written before the Kent and Sussex Petition had made its appearance. I was wholly ignorant that either that or any other petition was in contemplation; otherwise I should not have proposed my plan, until the other had been tried. I rejoice to find that the subject is likely to undergo discussion; which, I doubt not, will tend to mature the most efficacious plans for our relief. I should have been pleased to have seen the Kent and Sussex Petition followed up by others; and I do yet hope that the table of the House of Commons will in the present session, be covered with petitions from the great body of Unitarians in the United Kingdom. Though we should not succeed in the first attempt, let us, session after session, repeat the application. The reasonableness, the justice of our demand, must ultimately prevail.

The remedy which I proposed was only in *aid*; and I am decidedly of opinion it would naturally aid the object in view.

F. K. charges my plan with "hostility to the Established Church." If by this expression be meant, hostility to the Established Church on the ground of its being an establishment, I plead guilty to the charge, and I glory in my hostility. I trust the grounds upon which I have adopted my dissent from the Establishment of this country, would lead me to dissent from the establishment of any religion in any country. The principle is radically bad, so destructive of the best interests of Christianity, that I should be equally hostile to the establishment of Unitarianism, as to that of Arminianism, of Calvinism, or of Popery. I envy not the feelings of that Dissenter who can feel either ashamed or afraid to declare his hostility to an established religion. Our Lord and Master had no such pusillanimous fears: his kingdom is not of this world. In his exhortations and reproofs, he framed his language in the manner most likely to be effectual, having an eye to duty, and to please and "obey his God rather than men."

If F. K. conceive that my object aims solely at the pecuniary advantage to be obtained by Unitarian ministers, in direct hostility to, and to the injury of, the Established Clergy, he much mistakes my meaning. My anxiety to have the Marriage Ceremony a civil contract, might have guarded him from such a mistake. I have expressed my fears that such an important and desirable change is not likely soon to be effected; and I flatter myself there is nothing in the plan proposed, which can indicate a deficiency of "meekness, gentleness, universal peace and love." Happy shall I be, if our petitions, breathing the spirit of love which marked the character of Jesus, at the same time in a firm and manly tone expressing our rational and cogent reasons for wishing to be delivered from an obligation at which our consciences revolt, be attended with success. If, however, such request be denied, I really cannot, with all the candour which it is possible to summon to my aid, refrain from recommending an abstraction of the temporal advantages accruing to the Established Clergy, from a false delicacy, lest such a proceeding may wear an aspect of hostility. Whilst my own conscience acquits me of any but the purest intention, and whilst I am of opinion that its adoption will facilitate, and its non-adoption will retard the object of every rational Unitarian, and of every consistent Dissenter, I must urge the performance of the service amongst ourselves, as a duty we owe to God; and recommend its repetition by an Established Clergyman, as a compliance with the laws of our country, until such relief is granted as we are seeking.

MARITUS.

Plymouth,

SIR, February 1, 1818.

PERHAPS the following observations and statement of facts, may tend to throw some light upon the subject of inquiry of your Correspondent in a recent Repository, [XII.732].

Myles, in his account of the Methodists, assigns the prevalence of Arianism and Socinianism in the north of our island, as a reason why this sect did not succeed in forming their churches there.

It is well known, that as a body of

people, the Scotch pay much more attention to the duties of religion than do the English, and are in their respective parishes far more attentive to the instructions of their clergy, and more affectionately attached to them, than are the people in our parishes. Two leading circumstances may explain this. The mode of paying the clergy in Scotland is not so obnoxious as the mode that has been adopted in England; and the clergy being provided for only according to their necessities and their comforts, and compelled to do every one his own duty without the help of underlings, there is a stricter attention to the duties of the ministerial office amongst the clergy of Scotland, than there is amongst the clergy of England. These, perhaps, may be sufficient reasons why the Methodists have not succeeded in Scotland to the same extent as they have succeeded in England. Perhaps I may add, the body of the people are better instructed there than here, and have not a taste for the kind of services which the Methodists offer them. I am acquainted with a serious, pious and laborious minister of the Church of England, in Lincolnshire, who but lately boasted that, although the Methodists had made three bold pushes to form a society in his parish, they had completely failed, while they had succeeded in the parishes around; and the cause is distinct enough in the attention that gentleman pays to his clerical duties, and the high respect in which he is held by all the individuals in his parish. They love their minister so well, that they do not wish for any other. And those bishops have certainly given the best advice to their assembled clergy, who have told them, that if they would maintain the dignity and the respectability of their rank, and prevent the Dissenters from making encroachments upon their territories, it is only to be done by a conscientious discharge of their duties as parish priests. These, however, are generally little attended to: the Church is merely a life estate of an indefinite value: every one will, of course, make the best he can of it, and will leave to his unknown successor to fight his own battles.

There is a point of view, however, in which the two countries, although supplied with a state religion from

somewhat different sources, are in respect of general character much more alike than is generally known. The ambiguity of the thirty-nine articles, &c., which has enabled the learned Bishop of Lincoln to demonstrate that *Calvinism is not the religion of the Church of England*, has also put it into the power of a very respectable clergyman of his own diocese—not to disprove what the bishop has written, but—to prove also that *Calvinism is the religion of the Church of England*, in all its strictness. The reason is evident: for when the constitution of the church was drawn up, it was accomplished by men of moderate feelings, who were anxious to include the two strong parties within its pale, in order to prevent any great and destructive schism; therefore they employed language of a doubtful character, and placed some of the notions as checks and balances to others which might have given offence. A man, therefore, may well be a Calvinist who is a member of the Church of England, and he may just as well be an Arminian. Indeed, since Dr. Paley has so liberally supplied apologies for subscription, a man may hold almost any opinions, and still be a member of the Church of England. Hence the fact is not doubted, that there are a considerable number of Arians and Unitarians in our Church.

There does not appear to be so great a latitude in the Catechism of the Kirk, and yet it is an equally notorious fact, that a very large proportion of the clergy of the Church of Scotland are not Calvinists, nor any thing like Calvinists. They are not, indeed, shackled by a set of prayers, creeds and ascriptions of praise, which they are compelled to read every sabbath day; therefore, on the supposition that a man conscientiously subscribed to the Catechism when he was taken into orders, his views of things may change afterwards, and he may continue to preach in the Church without any violation of his conscience, only by avoiding to bring forward those subjects on which he would be liable to commit himself. And, indeed, I do not see why our northern brethren may not find as many reasons for signing the Catechism, as we can find for signing the thirty-nine articles.

I cannot say at what period more

enlightened views of Christian truth began to spread amongst the Scotch clergy. Myles speaks of the year 1751. I am inclined to think that at that period but little of Unitarianism was known amongst them, and that the preventive checks to Methodism were then the causes I have stated already. But an obvious channel may be pointed out, through which it flowed in a few years afterwards.—In the year 1789, I was sent by the solicitous care of my parents, to pursue the studies at Aberdeen, which had been begun under most favourable auspices at Daventry, but which were interrupted by the honourable scruples of my worthy master and friend in Essex Street; scruples so entirely destructive of the prosperity of that institution, that we are led almost to regret it was not possible for him to hide them under the skirts of the Paleian mantle. I had gone through a part of the theological course; and under the loss I, in common with my fellow-students, felt, was happy to fall into such hands as those of Doctors Gerard and Campbell, who then filled the theological chairs at the Old and at Mareschal College. Great indeed was my surprise, and unexpected my pleasure, when I found Gerard delivering lectures on the person of Christ, compiled on the very same plan as that which Mr. Belsham had adopted, giving fully the opinions of the different controversialists upon the disputed texts, and, without alleging an opinion of his own, leaving it to his pupils to form and to avow their own opinions upon them. The effect of such a plan of lecturing may very well be imagined. The minds of the young men were enlightened; and if they were not led to prefer the Arian or the Unitarian interpretation, they at least learned to know, that in those sects were no mean antagonists to the received opinions; and it is probable, they were led to consider the questions at issue more maturely, when in their country retreats they could devote more time to these interesting and important considerations. Moreover, the character of Dr. Priestley, as an experimental philosopher and as a metaphysician, had then obtained so great celebrity, that the religious views which he so boldly advanced, acquired with them no trifling importance. It was a common

subject of inquiry, "What are Dr. Gerard's own theological opinions?" And to this the usual answer was, "No one knows; he never avows them, and, if urged by his familiar friends, he always evades an answer." His friends and those who knew him best, made no hesitation in declaring they believed he was a Socinian: this was inferred, as well from his services occasionally in the church, as from his lectures. It is certain he had been the means of occasioning a great change in the manner of conducting the public services of religion in the north of Scotland. When I had the happiness of an intimate acquaintance with his excellent family, he had long held the office of theological professor, and was, perhaps, about sixty years old: he had from early youth pursued the same course; and his example, as well as his known disapprobation of the old-fashioned phraseology and of orthodox professions, had greatly influenced the clergy round about Aberdeen. The very liberal views of Dr. Campbell in Mareschal College, are also well known: the manner in which he taught theology, had a direct tendency to make the clergy of those parts either extremely mild in their orthodoxy, or lean towards a purer system. At all events, the mode of preaching which had formerly prevailed in the Scotch Church, and now prevails among what are called the evangelical clergy, had been for a long time in discredit. The ministers adopted generally a plan of moral preaching; they were coming fast into the practice of reading their sermons; they avoided those texts and those subjects which led them into Calvinism; and both in their prayers and in their sermons, except in the use of a certain slang, which a long-established habit had rendered sacred, and in the conclusion of their prayers, in which they sometimes, but not always, ascribed glory to the three persons, it would have been difficult to detect them in any thing like orthodoxy. Such was the general character of the clergy in and about Aberdeen, in the year 1789. I knew but of one exception, in a Mr. Hay, a popular young man, greatly followed, who was honoured by the appellation, however unjustly, of the gospel minister. My knowledge of the character of the Scotch clergy

was greatly enlarged the year following, which was spent in Holland in assisting Dr. Gilbert Gerard, the son of the professor, in his pulpit duties in Amsterdam. It was no part of the son's feeling, nor of his policy, to conceal his Christian principles.* He, without scruple, always avowed himself a Unitarian, spoke of his father as without doubt a Unitarian in the strictest sense, and expressed his belief that a large portion of the clergy of the north of Scotland were of the same opinions. At that time there were eight Scotch Churches paid by the Dutch Government, with a view to encourage the Scotch factories, and most of the gentlemen who did the duty of those churches, were thought to be Unitarians. Of one of those gentlemen, who has since distinguished himself by his treatise on the Government of Providence, and the Love of God, and by carrying off the rich prize at Aberdeen, I am clear in my recollection that he was regarded as an enlightened and a decided Unitarian. A very particular intimacy which subsisted between him and my friend, makes it, I think, impossible that I should be here under a mistake. I

cannot tell what are that learned Professor's views of Christianity at the present time. Mr. William Frend, in his Letters addressed to the Bishop of Lincoln, very ingeniously describes the manner in which a special pleader may be led by the powerful influence of gold to change his views on a subject of legal debate; how a deceitful hypocrite may go, from sighing and groaning at the Tabernacle, with a view to carnal profit, to sigh and sob at the conviction of her own infamy; and how Archbishop Secker might have been conducted to a conscientious belief of all that is necessary for the discharge of the high duties of Lambeth Palace. I admire the ingenuity of his apology, and readily subscribe to his conclusion, that, "when the whole turn of the mind has been bent one way, it is not irrational to suppose that the united powers of fees, of rank and of credit, led him at last to believe that every thing he uttered was the truth and nothing but the truth." In a similar manner, the learned Professor at Aberdeen may have been brought to think somewhat differently now from what he thought twenty years ago.

At the period to which I refer, the Church of Scotland was nearly in the same state as the Church of England is now. The greater part of the clergy studiously avoided all subjects of controversy, and preached sound moral discourses. What is the present state of their clergy it is not in my power to assert; but, I apprehend, it might easily be learned from our Unitarian brethren now in Scotland, or from others who have recently studied in their Universities. Some intelligence, of a later date than what it is in my power to give, would, I think, be acceptable to your readers, as to the present state of the Scotch Church. I cannot suppose they have gone back; it is probable that truth still spreads; though, under the influence of a strong preventive check, it is not so bold as it should be.

L. W.

* "There are more ways of dispatching a dog besides hanging him;" and my friend Dr. G. Gerard employed an ingenious but novel way of teaching the doctrines of the Dutch Catechism to his congregation. This Catechism is divided into fifty-two sections, each section containing two or more questions, with texts of Scripture under each answer, to support the doctrines they teach, which are highly Calvinistic. It is expected that in every church of the Dutch Establishment one of those texts shall be preached from in the afternoon of the appointed day; thus providing a sure means of the peculiar doctrines of their church being steadily and systematically taught. The Doctor continued to teach them, agreeably to his instructions. But how? After having done ample justice to the orthodox view of the subject, he added, "But there are parties in the Christian Church, who give a different interpretation to these words," &c. and then proceeded to the other side of the question, leaving his hearers to make their own inferences. How far this was an honest plan of proceeding, your readers will judge. He did, perhaps, all he could to enlighten the people, as his father had long done to enlighten the clergy of the land of cakes.

SIR, - March 22, 1818.
UPON perusing the Ecclesiastical History, one cannot but be struck by the infinite variety of opinions and shades of opinions, that have sprung up in the Christian church. I was

once extremely amused by a Christian chronological tree, shewing the opinions of parties which had branched out in the successive centuries, from the main root and from one another, and I thought that such a work well executed would be instructive to the Christian world, and might tend to inspire them with the spirit of liberality. It is evident, that this vegetative principle is not exhausted: we still see parties rising out of one and another established class of Christian professors, and, perhaps, this will be the case for ages to come. Amongst the multitude of isms which are found in this fertile field, I have accidentally met with one which belongs, I suppose, to the genus of Unitarianism, but which the Unitarian body are not in general well acquainted with, some of our elders being desirous to keep it in the back ground.

I am, Sir, quite disposed to respect the man who dares, not only to think awry from the vulgar, but who also dares to publish his thoughts; and I do highly esteem the philosophical student who, on a bold and venturous wing, takes a flight where none have soared before, and where the vulgar mass can see no light. Let him publish his travels and his discoveries for the benefit of society at large, or let some one for him explain in a luminous way, the great truths he has to make known.

The ism to which I allude is Cappism. I hear that some gentlemen, high in office among us, are infected with this ism, but there seems to be an unaccountable backwardness to let it appear. It surely would be doing justice to the cause of truth to make known, in a distinct manner, what were the peculiar views of so judicious and independent a character, as that of the late Mr. Cappe, of York. Perhaps others may entertain similar opinions, but be timid in expressing them; as we have of late years discovered, both in the Church and out of it, many serious, thinking persons who had imbibed Unitarian views, they scarcely knew from what source, yet feared to avow them, till accident threw in their way the knowledge of the fact, that a large and respectable body of professors avowed and maintained similar views. Will one

of the admirers of Mr. Cappe, through the medium of the Repository, explain to us what is meant by Cappism? I ask for public benefit, and am myself, *a priori*, disposed to think well of it.

P—

SIR, *Norwich, May 5, 1818.*

IT gives me great pleasure to be able to record another instance of the establishment of a Fellowship Fund. On Sunday, April 12, a meeting of the congregation, assembling in the Octagon Chapel, took place, to consider of the propriety of instituting a society of the kind to which I have alluded, when the proposition met with universal approbation, and there are already, I believe, upwards of one hundred and fifty subscribers; the rate of subscription is fixed very low, (one shilling per quarter,) for the obvious purpose of including as many as possible, and of giving to every one, however humble his condition of life, an opportunity of doing something for what he may deem the cause of pure religion. Here may the widow's mite be blended with the donatives of the rich, the offering of him who hath only one talent with that of him in possession of ten. And I am happy to say, that several persons in the humbler ranks of life, not reckoned as subscribers to the chapel, generally, have, on this occasion, voluntarily given their names.

In common with many of your correspondents, I am anxious to give my humble suffrage in favour of the plan of Fellowship Funds, and to urge its adoption in every congregation throughout the kingdom. If it do not become general, one of its main objects will be defeated; its excellence and utility being in proportion to the number of congregations it embraces. Of any objections to the plan I am totally ignorant; whilst its recommendations and advantages are many and obvious: and when I consider how simple and practicable a method it is of raising a sum of money adequate to all our wants, and how unpleasant and irksome the usual way of obtaining resources has been, I do not see what excuse any of my brethren can plead for not heartily recommending it to their several congregations. Let them do this—let them state its

nature and design—let them lay before their hearers the necessity there is for it, and the many beneficial effects of which it will be productive, and I feel fully convinced, that in ninety-nine instances out of a hundred, it not only would not be opposed, but would be cordially welcomed and zealously supported. It behoves us all, if we are sincere in our professions of attachment to the cause we have openly espoused, to assist as far as we are able in every plan which is likely to advance its interests and speed its progress. And so important to this end do I conceive "Fellowship Funds" to be, that I cannot but feel grateful to Dr. Thomson for so wise and useful a suggestion, and for the endeavours he has made to set it a-going. Many, indeed, are our obligations to that gentleman. His honourable and disinterested exertions in the cause of Unitarianism, his zeal always accompanied with knowledge, and his piety ever associated with charity, are well worthy of our admiration and imitation. His praise is in all the churches. When the Fellowship Funds have become generally prevalent, and their operation is widely and beneficially felt, there will "this that he hath done be told for a memorial of him."

I will also take the liberty of suggesting, that whenever a Fellowship Fund is formed, it would be desirable as a piece of agreeable intelligence, and as an incitement to the formation of similar institutions, to record it on the pages of the *Monthly Repository*. And if I may be permitted to offer another hint, I would further recommend to every such society, to subscribe for at least one or two Numbers of this Journal. The money cannot be better laid out than in supporting so valuable a publication, and which is at the same time so useful an organ of our sentiments, and so important a register of our proceedings. It would be disgraceful to the Unitarians, as a body, after what has been said upon the subject, to suffer the *Monthly Repository* any longer to support a sort of precarious existence, just to be able to maintain a feeble struggle betwixt life and death. The Unitarians are quite numerous enough to keep it actively and vigorously alive, and shame be upon them if they do

not. Let every one, nay, let but one in ten do his share towards supporting our various necessary institutions, and the burden on each will be so small, that its weight will be scarcely felt. *Union, union*, that is for us the one thing needful, and till we have that to a greater extent than at present, our individual exertions lose half their value. I therefore hail the establishment of Fellowship Funds as one great step towards this desired end, and earnestly hope, that every successive Number of the *Repository* may inform us of their continued progress.

THOMAS MADGE.

Birmingham,

April 6, 1818.

IF my mite of commendation may be acceptable to your Correspondent T. N. T., for his valuable Essay lately exhibited in your pages, [pp. 471, 532, 660,] I feel a pleasure in presenting it, in confidence that the offering is in unison with the opinion of the majority of your readers. But why should a writer of so much precision, eloquence and humanity, withhold his name from the public eye? Why not add to the pleasure his talents have afforded, by giving us the means of knowing to whom we are indebted for his masterly appeal at once to our judgment and to our most refined affections? I can admire his anonymous efforts, but methinks to know his name would add much to the gratification received, and still more to find that he was within reach of personal acquaintance.

Will you allow me to present this consideration to the notice of your readers, and to urge upon your Correspondents the propriety and desirableness of affixing their signatures to their communications? In every point of view it carries a strength of recommendation favourable to the interest of truth, of justice, of morality, of science, of benevolence and of religion, with all their bearings and connexions. It stamps the seal of sincerity, and gives an undisputed pledge that, however the writer may be deceived in his opinions, or however he may overrate the value of his communications, he still holds himself accountable to the world for his intentions; and though it may be no direct promise for expla-

nation, it is at least a voluntary submission to the scrutiny of others, and a fair and manly appeal to their approbation and good-will.

That differences in opinion do and will subsist between persons of the clearest heads and most benevolent hearts, is, perhaps, more to be admired in the dispensations of Providence, than regretted as an imperfection. Without this stimulus to inquiry, one can form no idea of improvement or elevation of character; and, like all other bounties of heaven, it becomes the bane of our happiness, only when we lose sight of its advantages, and suffer it to degenerate into a selfish and degrading excess. The freedom of the press is the glory of Englishmen, and ought to be that of every civilized human being: but who has not bitter occasion to lament its execrable perverseness; and who is not ready to admit that much of the acrimony and diabolical violence which agitates the world, would be softened or even exterminated by the voluntary responsibility of those who presume to instruct others through this powerful and extensive channel? Perhaps the principal objection which generally operates upon the minds of writers, whose ambition may be bounded by occupying a few columns in a periodical miscellany, is the comparative insignificance of their communications. In reply it will be readily admitted, that it is one of the leading recommendations to these popular works, that they spread useful knowledge to a much greater extent than can be attained by other means, and give the fullest opportunity of concentrating the result of long and patient inquiry in the smallest possible compass; so that "multum in parvo" may often and effectually be presented as an apology for scattered but valued fragments, and the communicator be at least entitled to share the second portion of applause with the voluminous and original inquirer. Besides, will not the objection resolve itself into this dilemma; if too trivial to sanction with a name, can such communication be worthy the public attention? Why annoy a whole community with what an individual is ashamed to acknowledge? Or if the subject be really good, why object to a fair reputation

founded on the esteem and goodwill of our contemporaries, (even for small attempts,) or to the hope of being hereafter named among the few members of society who, in their day, were desirous of doing good? There must be an inexpressible charm even in the expectation of posthumous fame; and while such writers as Milton and Bentham have looked through the veil of futurity as a recompense for the neglect of their contemporaries, it must be admitted as a commendable motive in human conduct to animate to its most vigorous and amiable exertions:

"La raison sait que c'est un songe,
Mais elle en sait les douceurs;—
Presque tous les plaisirs des hommes,
Ne sont que des douces erreurs."

Reason admits 'tis all a dream, but she also knows its gratifications; almost the sum of human felicity consists in sweet but voluntary delusions.

I was much gratified with the Memoir in your last Number, [p. 158,] of the late W. Russell, Esq., my chief regret being its shortness, as I conceive the circumstances and the man would supply a most interesting narrative for an extensive display; and I also (to apply my foregoing hints) wished the writer had given his name instead of the mere initials. By way of farther illustration, I beg leave to offer the following honourable anecdote, convinced that it will lose nothing of its importance by the attestation of a real signature. The case is probably unknown to the friends and relations of the deceased, and I am proud of the opportunity of recording it. It could not with propriety be divulged before, and gratitude now forbids that such magnanimity should pass silently into oblivion. If it is highly praise-worthy in the benefactor, it confers no small degree of credit on the receivers; may it operate as it is intended as an encouragement to all, but especially to young persons beginning the world, to merit the confidence of their friends, by an inflexible adherence to those principles on which the confidence was bestowed. Generosity and gratitude are reciprocal; worthy of each other, and depending on mutual co-operation and support. I have never had an oppor-

tunity of making any return for the kindness, except in occasionally fixing my attention to the subject, till my eyes became suffused and my heart warmed with the meditation.

About the year 1784 I was engaged with my brother as manufacturers, in a business which had commenced about three years, and immediately on the expiration of my apprenticeship. Our only capital was a borrowed one of £200. We kept house for the sake of a superannuated father, a lame brother, and a sister whose health was too delicate to allow her to gain her maintenance by floundering through the world. We had hitherto done pretty well, when in an unlucky hour, and for the sake of serving an elder brother, we engaged in a speculation, by which, in the course of six months, we lost upwards of £400. We applied to the channel whence our capital was procured, but could not obtain farther assistance; our necessities then drove us to look out elsewhere, and we applied to Mr. Russell for his advice. We had done some little business with him in his mercantile concerns; he must have known my father's misfortunes and his fair reputation; and we belonged to the same class of Dissenters, though not attending the same place of worship; beyond these we were unacquainted. We explained every circumstance, and shewed a deficiency in our affairs of from £100 to £200. After a willing investigation, he, without hesitation, thus decided: "I see," said he, "the state of the family, the capabilities of the trade, and I hope I see that integrity in your principles and conduct which will not suffer you to deceive me. If any other plan suggests itself, and which you may think preferable, you must adopt it, and make the best terms you can with your friends and creditors; but if you think that by close attention and economy, and by a persevering struggle you can retrieve yourselves with a loan of £200, come to me as your occasions may require, and you shall repay me as you can; holding yourselves accountable to my scrutiny whenever I may require it." We had the money; in about two years it

was repaid, and the world never had reason to suspect that we had been insolvent.

JAMES LUCKCOCK.

SIR, *Palgrave, May 4, 1818.*

HAVING entertained the opinion that much benefit would accrue to the Unitarian cause, from the formation of associations upon the principle of Fellowship Funds, long before the idea of them was first given to the public, by means of the Repository; I have much pleasure in announcing the establishment of one at Palgrave Chapel yesterday afternoon. It is unnecessary to occupy your pages with a detail of its rules, which are similar to those already announced: the objects to be embraced by it are, to afford assistance to such congregations as may stand in need of it, in supporting public worship on Unitarian principles; to contribute toward the education of young men for the ministry; and to co-operate in any other measures that may be deemed expedient for the protection of religious liberty.

Perhaps I shall not be deemed intrusive, if I take this opportunity, Sir, of expressing my hope, that the formation of these Funds will soon be followed by the establishment of *congregational libraries and meetings for conference*. *Conference*, I consider as being by far the best mode of conveying religious instruction. It is not every one who can follow a detailed piece of criticism when delivered in a sermon: or if this were possible, as the remarks would not be equally convincing to all, an opportunity is wanted, which is afforded by conference, for the perfectly *unconvinced* to start their objection, or for the *not quite convinced* to ask for some further explanation. I have sometimes thought, that it might do much good, by exciting public attention to this mode of acquiring knowledge, were the subjects which have been thus discussed at Hackney Chapel to be published in your useful Miscellany. With these hints I beg to subscribe myself,

JOHN FULLAGAR.

BIBLICAL CRITICISM.

On a Mistake in the Improved Version.

SIR, Mar. 3, 1818.

THERE is a considerable error in a critical note of the Improved Version upon a passage of great importance, which ought, at any rate, not to have found its way into the last edition. I take the liberty of correcting it here, because it might, perhaps, impeach the fairness of Unitarian criticism if it passed unnoticed. On Acts xx. 28, the annotator observes, "the received text reads 'God,' upon the authority of no MS. of note or value." Now, Sir, it so happens, that the Vatican, which is perhaps the MS. of the greatest value, reads Θεον, as would have appeared to the annotator, if he had consulted the very important appendix subjoined by Griesbach to his second edition, or had carefully read the note as it stands in the London edition, blundering as it is and self-contradictory, owing not so much to the oversight of that great scholar, as of his English editors.

The case stands thus: Griesbach, in publishing his first volume containing the Gospels, had the assistance of Professor Birch's Collations from the Vatican and other MSS. (alluded to in the Introduction to the Improved Version, p. xiii.) from which work he quotes all his readings of that important MS. The Acts of the Apostles, as he relates in his Preface to the second volume, were printed off before he got a sight of the Professor's Collations of that part of the New Testament, and he, therefore, wrote the note in question, without any relation to, and indeed without any knowledge of what the Vatican reading was, and in that state he makes the assertion which the Improved Version has copied, that no MS. of value was in favour of the received text. He added, however, an Appendix to the second volume, as he observes in the Preface, containing the Collations from Birch, relating to the Acts, and in that, the Vatican B. and two other MSS. are described as reading Θεον. This alters the case very materially, it will be observed, though it still, I imagine, leaves the evidence greatly,

though not so greatly, preponderating against Θεον; and accordingly you will see, that in the small and abridged edition, printed by Griesbach at Leipzig, and reprinted in America in 1806, although he still rejects Θεον from the text, yet he prefixes to it the sign, which he uses to shew that there is a good deal to be said in its favour.

In the London reprint of 1810, of the large edition, the Editors very properly endeavoured to insert all the Addenda from Birch (published in Griesbach's Appendix) into their proper places in the notes, but they forgot that, in this instance, by so doing, without any notice to the reader, they made the note self-contradictory; in one place stating, that the Vatican read Θεον, in another, that no MS. of any value did so. This last statement, the Improved Version has copied, but it is important that it should not be put quite so strongly in the next edition.

It is to be hoped, care will be taken (in the reprint, which I understand is now in progress in London, of the large edition of Griesbach), to rectify the bad arrangement of this note. It should be left as it stood originally, and the additional matter subjoined in a distinct form, that the reader may be easily aware of the circumstance, and draw his own conclusion, as to the difference which the new evidence adduced forms, in the case that can be made in favour of Θεον. There will be no occasion to add the note from Birch, which Griesbach has quoted, stating the grounds for his asserting the Vatican reading to be Θεον, because if they will get the MS. itself examined as I have done, they will be able to state the fact positively from their own knowledge. The MS. is not now so easy of access, having been removed with the rest of the spoils of Europe to its old abode in the Vatican Library at Rome.

OBSCURUS.

Chichester, Feb. 4, 1818.

I WAS highly gratified by the able explanation which your excellent Correspondent W. H. has given in

your last Number, [pp. 46, 47,] of Eph. v. 16, and the other passages with which he has compared it. I am happy to be able to confirm his criticism, by shewing, that it affords a full explanation of another difficult passage in Scripture, Dan. ii. 8: where Nebuchadnezzar says to the Chaldeans, "I know of a certainty, *that ye would gain the time*, because ye see the thing is gone from me." This phrase cannot here mean to make delay or gain time, for in the 16th verse we find the king readily gave Daniel time to consider. The Alexandrine version is, *ὅτι καὶ γον ὑμεῖς εἰσαγόμενες*; and according to the criticism so ably illustrated by your Correspondent, I imagine the passage means, "that ye are contriving to act according to circumstances, to save yourselves from danger." The word used in this passage is the very one used by Paul in the passages, which your Correspondent has illustrated. Will W. H. pardon me, if from our former intimate friendship I venture to say, that it is from his known ability in criticism, that I hope for a

solution of my difficulty, with respect to the change of style at the beginning of the forty-sixth chapter of Jeremiah, and will you allow me to state more particularly, what the difficulties of the question are? The first forty-five chapters and the last chapter of Jeremiah are in Hebrew, both in respect of words and idiom, and appear to me very prosaic, and to shew that their author could not write in a very sublime or poetical style. But from the forty-sixth to the fifty-first chapters inclusive, we find a strain of the most sublime and poetic imagery; and though the words are pure Hebrew, yet the idiom, and especially the manner of using the relative is evidently Chaldaic. What to think of this I know not. If W. H. or any of your other Correspondents, who are well acquainted with Hebrew and all its kindred dialects, and with the history of the Assyrian, Babylonian and Persian monarchies, can solve this question, they will much oblige,

T. C. H.

POETRY.

THE LOVE OF GOD EXEMPLIFIED IN EXTERNAL NATURE.

Whene'er we climb the mountain's head
To greet the harbinger of day,
Or view him sink in ocean's bed,
Thy love, O God! points ev'ry ray.

In the fresh balmy ev'ning breeze
Where groves of gold and verdure shine,
Rich with the perfumes of the trees,
We hear the voice of Love divine.

Love decks the finely varied flow'rs,
The fragrant progeny of spring,
And round the prison'd senses pours,
Their soft delicious offering.

'Tis Love that paints the insect choirs,
With all their gay and gorgeous dyes;
'Tis Love the simple birds inspires,
And charms in all their melodies.

Nay, ev'ry sight that wins the eye,
And ev'ry sound that woos the ear,
And ev'ry gale that passes by
Proclaims the hand of Love is there.

G. R.

Norwich,

May 11, 1818.

SIR,

THE following Translation of the Latin Epigram on Sleep, which appeared in the Repository, [p. 95,] is not included in the number of those sent you by Mr. Bransby, [p. 277.] I have no knowledge by whom it was translated. It is very beautifully set to music by my friend Dr. Hague, of Cambridge, and was published in a collection of his glees some years ago.

EDW. TAYLOR.

Death's truest image, sorrow's surest
friend,
Sleep, like a bride, upon my couch attend:
For oh! what charm thy lenient pow'r
applies
To him, who dying lives, yet living dies!

Another Translation of the beautiful
Epigram
IN SOMNUM.

Come, Death's soft image, on my pillow
rest,
And me, kind Sleep, of care and thought
divest:

How sweet to die, while still retaining
breath,
To live, thus folded in the arms of Death!
R. F.

Kidderminster, May 16, 1818.

The Welsh Psalms of Edward Williams, published in 1812, "for the celebration of the one God and Father of all," are composed in the dialect of the ancient Bards of Walia, and adapted for the universal exercise of Christian devotion, agreeably to the recommendation and encouragement, which he received from "Dr. Kippis and the Rev. Theophilus Lindsey," &c.

"Hear from the grave, great Taliesin,
hear!
They breathe a soul to animate thy
clay."

The following is a translation of the 117th Psalm, on the Kingdom of Heaven.

Thy sole dominion, heav'nly King!
Enjoys immortal peace,
And, founded on a rock, endures
No shadow of decrease:
The rock of ages is the base,
On which its tow'rs recline;
Whose walls of adamant are crown'd
With beams of joy divine.
Beneath thy reign of bliss supreme,
Be mine the glorious part
To share the bounties of thy love,
With ecstasy of heart;
Where wisdom thy designs unfolds
In truth's eternal light;
And goodness breathes her native air,
In realms of pure delight.

The preceding was not selected as superior to the rest of the Psalms of the Bard, Iolo Morganwg; but rather to invite the attention of Cambrians to the whole book; which might be entitled the Unitarian Psalter.

W. EVANS.

*Kilworthy, near Tavistock,
Feb. 11, 1818.*

AGAINST THE FEAR OF DEATH.

(*From the Arcadia. Lib. 5.*)

Since Nature's works be good, and Death
doth serve
As Nature's work: why should we fear
to die?
Since fear is vain, but when it may pre-
serve,
Why should we fear that which we can-
not fly?
Fear is more pain than is the pain it fears,
Disarming human minds of native
might:
While each conceit an ugly figure bears,
Which were not evil, well viewed in
reaso'n's light.
Only our eyes, which dimm'd with pas-
sions be,
And scarce discern the dawn of coming
day,
Let them be clear'd, and now begin to see
Our life is but a step in dusty way.
Then let us hold the bliss of peaceful
mind,
Since this we feel, great loss we cannot
find.

OBITUARY.

1818. April 12, at Stainforth, near Thorpe, of a consumption, ELIZABETH ABDY, aged 31. Though in very humble circumstances, she had, through her own application and inquiry, rendered herself by no means inferior in Christian knowledge and virtue. During her protracted indisposition, she uniformly displayed an entire resignation to the mysterious, though all-wise and benevolent purposes of Divine Providence. She experienced all the interest of an amiable and affectionate parent and wife, in the happiness and welfare of her husband and numerous family of little children, after she should be separated from them; but this was displayed in such a manner, and expressed in such language, as only rendered more conspicuous her unfeigned submission to the will of

Him who cannot err. The principles of Unitarian Christianity, which she had been led to embrace some years ago, through the preaching of the Rev. Mr. Blake, especially displayed themselves in all their native beauty and energy upon her mind, at the important period when she felt her dissolution fast approaching. But a very few hours previous to her death, she repeated, with great animation and firmness, the declaration she had often made on former occasions, that *God is good, and will always do what he knows to be best for us*; and that *her entire confidence was placed in the free, unmerited, unpurchased mercy of God, as revealed in his word, and particularly manifested in the gift of his Son Jesus Christ.*

The peculiar excellencies of her charac-

ter were humility and an ardent desire to know, to obey and to extend the influence of the truth as it is in Jesus. A regular attendance upon public worship she deemed not only an imperious duty, but an inestimable privilege, and her vacant seat in the house of prayer will long remain a painful monument of her death to her former fellow-worshippers and friends.

She was a member of the Stainforth Unitarian Church, and her remains were deposited in the burial-ground belonging to that society. And as hers was the first funeral that had taken place at Stainforth, a great number of people of all denominations were assembled on the occasion. But with whatever feelings of curiosity many might be led to attend, it was peculiarly pleasing to observe the seriousness of their deportment, and the interest they manifested in what they saw and heard. Scarcely half the persons present were enabled to join in that part of the service that was conducted in the chapel; but the address delivered at the grave, was heard with the deepest attention by the whole assembly. A funeral sermon was preached on occasion of her death, the following Sunday, to a numerous and much affected auditory, from 1 Cor. xv. 57: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The removal of such a person as Elizabeth Abdy, from the infant Unitarian church at Stainforth, and especially from her numerous family, will long be painfully felt by her former fellow-worshippers and friends. Both the latter and the former, however, will be best enabled to support her loss, by endeavouring to imitate the excellencies of her character. May

her virtues, therefore, be firmly engraven upon their memories, and reflected in their conduct.

J. G.

April 24, at Chatham, aged 33, Mrs. SARAH CUNDILL, wife of John Cundill, Unitarian Baptist minister. In attempting to give a sketch of her character, it may suffice to say, that she was respected by all her acquaintances, and dear to those with whom she was intimate. Her naturally placid and affectionate temper, was improved by religious impressions to an easy conformity with every thing endearing and becoming in the domestic and social circle. She was bred up among the Methodists, but never could be persuaded to join the society, because she did not possess those feelings upon which they lay so much stress. She thought conversion meant a turning from evil to good, and that serious and pious people, who believed in Jesus as the Christ, were the subjects of gospel salvation. Hence, when she heard the doctrines of Unitarianism explained, she readily embraced them; and became extremely attached to the ministry of Mr. Heinikin, the Unitarian minister at Gainsborough, where she then resided: in these principles she afterwards lived, and in these she died, full of comfort and confidence in a merciful and gracious God, whose love was attested by Jesus Christ. She fell a victim to maternal affection. Anxiety and grief for an only child, whose life was considered in danger, brought on a premature delivery, at the end of seven months' advance in a state of pregnancy, and in the end terminated her life.

INTELLIGENCE.

Unitarian Fund.

THE anniversary of this Institution was held on Wednesday, 13th May, at the chapel in Parliament Court, Artillery Lane. The Rev. W. P. Scargill, of Bury, introduced the service with reading and prayer; the Rev. S. S. Toms, of Framlingham, offered the general prayer; and a very able and appropriate sermon was delivered on the occasion, by the Rev. Dr. N. Philipps, of Sheffield, who has acceded to the unanimous request of the Society for its publication. The Rev. James Yates, of Birmingham, was announced as preacher for the year ensuing.

After divine service, Mr. Frend was called to the Chair, and the members present proceeded to transact the usual business of the Society. The Report of the Committee contained a variety of interest-

ing extracts from Mr. Wright's journals of his labours in Scotland, and several counties of England, during the past year; a sketch of his plans for the ensuing summer; an encouraging account of the state of Unitarianism at Colchester and other places in connexion with the Fund; and a merited tribute to the memory of their late Missionary, Mr. Winder, who was present at the last Anniversary of the Society, and then meditated an extension of his labours, which has been prevented by his death. The Treasurer announced the receipt of several very liberal donations, amongst which were £50 from Jos. Liddell, Esq., Moor Park, near Carlisle; £50 anonymous, by Dr. Smith, of Yeovil; and a legacy of £50 (from which £5 were deducted for legacy duty) from the late Mr. Walker, one of the youngest members of

the Society, and who promised, had his life been spared, to do honour to the religious opinions which he embraced upon conviction, and to be a most useful member of the Parliament Court congregation, to which he belonged.

In electing officers, Mr. Aspland, who had been Secretary from the formation of the Fund in the year 1806, was again put in nomination, and it was the unanimous wish, that he should continue in that situation. A letter from Mr. Aspland was then read by the Chairman, stating, that the ill-health which kept him from the meeting, would also prevent his undertaking so responsible an office. The following resolution was, in consequence, moved, and carried unanimously: "That the members of this Society learn, with deep regret, that Mr. Aspland's ill-health prevents his again accepting the office of Secretary. His important, laborious and continued services have entitled him to their warmest gratitude. They are convinced, that the respectability, usefulness and permanence of the Unitarian Fund; its gradual progress; its present flourishing state; the removal of prejudices against its objects and means; the fitness of its plans, and the success of its endeavours, are mainly attributable to his zeal, prudence, ability and indefatigable exertion. It is their hope and prayer, that his health may be perfectly re-established, and his valuable life long spared to his family and friends, the Church of Christ and society at large. And although his labours, as Secretary of this Society, be at present discontinued, they hope that he will continue to watch over its interests, and that he may enjoy the reward of his disinterested exertions in its behalf, by beholding the extensive diffusion of just and liberal sentiments of religion amongst the poor of this country." The following gentlemen were then chosen into office:

JOHN CHRISTIE, Esq. Treasurer.
REV. W. J. FOX, Secretary.

Committee.

Rev. R. ASPLAND,
Mr. D. EATON,
Mr. D. GIBBS,
Mr. S. HART,
Mr. C. RICHMOND,
Mr. E. TAYLOR,
Mr. J. TAYLOR.

Auditors.

Mr. A. BUTCHISON,
Mr. D. TAYLOR.

Votes of thanks were also passed to the Treasurer and Committee, to Mr. Wright and the other Missionaries, to the Ministers who carried on the Lectures at Worship Street in the last winter, &c.

Between Two and Three Hundred of the

Subscribers and friends to the Fund afterwards dined together at the London Tavern. Mr. Christie presided, and contributed largely to the enjoyment of the afternoon, by the very able manner in which he introduced the sentiments usually proposed to the company on these occasions. The meeting was also addressed by Dr. Philipps, Dr. Carpenter, Mr. Rutt, Mr. Fox, Mr. Wright, Mr. Scargill and others, on various topics connected with the Institution.

The temporary suspension of the Unitarian Academy at Hackney, after the termination of the present session, on account of the inability of its excellent Tutor to encounter the labours of its superintendence, until his health should be firmly re-established, was announced by its Treasurer.

*** The corresponding members of the Unitarian Fund, and all persons applying to that Society for information or assistance, are requested, in future, to address their communications to Mr. Fox, 4, Suffolk-Place, Hackney-Road, London.

London Unitarian Book Society.

On Thursday, April the 16th, was helden the twenty seventh anniversary of this society. On this occasion an appropriate, able and interesting discourse was delivered by the Rev. W. J. Fox, at the chapel in Essex Street. As the sermon will, most probably, be before the public previously to the appearance of this account, it would be superfluous to give here any statement of the preacher's scope and arguments. The rules of the society not allowing of the anniversary sermon being printed at the charge of its funds, the publication of this was proposed by a private subscription. In the afternoon the members and their friends, to the number of about seventy, dined together at the Old London Tavern, Bishops-gate Street, John Christie, Esq. in the chair, who presided with his usual spirit and ability. In the course of the evening the following gentlemen addressed the chair on their respective healths being proposed:—Mr. Alderman Goodbehere, Mr. Fox, Mr. Gibson, the treasurer; Mr. Ebenezer Johnston, of Lewes; Mr. Everett, Greek professor of Harvard College, North America, who gave a very interesting account of the state of Unitarianism in that country; and Mr. Rees, the secretary. The meeting had to lament the absence of Mr. Belsham, who, after attending the celebration of twenty-six anniversaries of the society, to the formation and success of which he had, in various ways, eminently contributed, intimated through the secretary, that a regard to his health obliged him to decline attendance on all public tavern dinners.

*Intolerance of the Jewish Religion.*Sir, May 12, 1818.

I SEND you a short note (as accurate a one as I could procure, not having been myself present) of a case that may have some interest with your readers.

They will recollect we were told a few months ago, in the Court of Chancery, that Jews were no doubt too bad to be *tolerable*; and it was contended that we, Unitarians, were not a bit better.

I am glad to observe, that our courts of law are not quite so bad yet, and I trust that other judges will, like Mr. Justice Abbott, pause before they declare that to be unlawful which no law prohibits.

It will be a curious thing if Unitarians should let it be quietly decided in the Court of Chancery, that, though expressly tolerated, licensed, and (as Lord Mansfield, in a similar case, observed) established by law, their places so licensed are still illegal, their worship indictable, and their foundations void, because they reject some part of the church of England Christianity, while the courts of law are protecting, in all these respects, Jews who reject it altogether.

VIGIL.

Court of King's Bench, Guildhall, Wednesday, May 6, before Mr. Justice Abbott.

Lazarus and others, Lessees of a Jews' Synagogue, v. Simmonds.

THIS was an action brought to recover from the defendant a sum of money for rent of seats, and for dues for the support of certain religious ceremonies used in the Jewish worship.

Among other grounds of defence, it was objected, that although Jews were tolerated by the laws of England, they would not be recognized by the courts so as to protect and assist foundations for preaching doctrines in opposition to Christianity, "which is parcel of the laws of England."

Mr. Marryatt, therefore, counsel for defendant, cross-examined the witness, as to whether the Jewish persuasion was not in opposition to Christianity: Mr. Justice Abbott interposed, saying, of that there can be no doubt; the Jews, as every man who had read his Bible could tell, did not believe in the divine mission of our Saviour.

Mr. Marryatt then submitted the action could not be maintained; he had looked at the law on the subject and did not find that it recognized or tolerated Jewish Synagogues, they being establishments for the propagation of doctrines hostile to Christianity, and consequently that this action could not be entertained. True it was, that the principal synagogue, in this country, had been built under a royal grant, in the reign of Charles II, and that

Jews had been encouraged under the Protectorate; yet it was not open, he contended, to persons of that persuasion, without license or controul to build synagogues, and bring actions, &c. in respect of matters arising from such foundations.—Even Protestant Dissenters were not tolerated without a certificate of registry, commonly called a license; the toleration act did not even extend to them without such a license, much less to a Jewish synagogue.

Mr. Justice Abbott asked, if there was any law prohibiting the erection of Jewish synagogues? Mr. Marryatt replied, there was not. Mr. Gurney said, there was an act legalizing the marriages of Jews.

Mr. Justice Abbott.—If there be no act prohibiting Jewish worship and synagogues, I shall not, sitting here, say they are unlawful.

Mr. Marryatt, submitted that it could not be lawful to erect places for preaching doctrines hostile to Christianity.

Mr. Scarlett, counsel for the plaintiff, could not but admire the extraordinary Christian zeal displayed by his learned friend.

Mr. Justice Abbott said, the Jewish worship being tolerated, all legal rights, connected with that sanction, followed as a consequence. The action, he should decide, was maintainable.

Unitarian Baptist Church, York.

Sir,

Whatever unfavourable impression has taken place in the minds of some of our Unitarian friends against this Church, we hope and have reason to believe that they are in a great measure done away; but this we hope our Unitarian brethren will give us credit for when we say, that we were, and are, and we hope we ever shall be, men of integrity, acting from conscientious and the best of motives.

By your permission we wish once more to introduce our case to the notice of your readers, and the friends of rational Christianity, and to lay before them a statement of the situation in which the Unitarian Baptist Church in York is placed, by the purchasing of a chapel in the year 1816, which lately belonged to the Independents, for the sum of three hundred pounds—sixty-three pounds eighteen shillings and sixpence of which were defrayed by the society, which chiefly consists of labouring, industrious people; twenty pounds were given by the Unitarian Fund; and twelve pounds seven shillings, by sundry voluntary donations; so that there will remain, with the expense of the writings, &c. two hundred and twenty-three pounds seventeen shillings and sixpence, which were borrowed on interest at £5 per cent. per annum.

A female friend wishing that the society might be entirely disengaged of its pecuniary embarrassments, has generously come forward to say, that she will give the sum of one hundred pounds, on condition that we can either by our own exertions, or through the medium of the Monthly Repository, raise the other one hundred and twenty-three pounds seventeen shillings and sixpence.

We cannot close this statement, without returning our most sincere thanks to those friends who have so liberally come forward in our behalf, since the last time our case appeared in the Monthly Repository, which amounts to the sum of five pounds five shillings.

The members of our church have since entered into a subscription, to raise the sum of twenty pounds this year, so that there will remain a debt upon the chapel to the amount of ninety-eight pounds twelve shillings and sixpence.

We hope, after reading the history of this Church, and this statement, that the friends of truth, of righteousness, and of uncorrupted Christianity, will assist us in this undertaking, which we conceive to be of God.

Donations however small will be thankfully received by the Rev. R. Aspland, Hackney Road, Mr. David Eaton, High Holborn, London, and the Rev. Charles Wellbeloved, York.

JOSEPH RICHARDSON.
WILLIAM FOX.

York, Feb. 13th, 1818.

The following is a statement of the accounts. Money received, as stated in Mon. Repos.

XI. 684	- - - - -	96	5	6
A Female Friend	- - - - -	100	0	0
Unitarian Baptists, York	- - - - -	20	0	0
Robert Wainwright, Esq. Gray's	- - - - -			
Inn	- - - - -	3	3	0
Thomas Hardy, Esq. Walworth	1	1	0	
Mr. David Eaton, High Holborn	1	1	0	
	<hr/>	<hr/>	<hr/>	<hr/>
	£221	10	6	
Paid for the Chapel, writings, &c.		£320	3	0
	<hr/>	<hr/>	<hr/>	<hr/>
Debt upon the Chapel		£98	12	6
	<hr/>	<hr/>	<hr/>	<hr/>

South Wales Quarterly Meetings.

The quarterly meeting of the Unitarian Christians, in South Wales, was held at Aberdare, Glamorganshire, on Dec. 31, 1817, and Jan. 1st, 1818. There were ten preachers present. The service was introduced on the evening of Dec. 31st, by Mr. John Davies, of Carmarthen, and Mr. John Thomas, of Capel-y-Groes and Pant-y-defaid, Cardiganshire, preached from Hosea iv. 6, and Mr. David John, of St. Clear's, from Psalm lxxxviii. 7. On the

1st of Jan. the service was introduced by Mr. John Thomas, of Llanelli, and Mr. John Griffiths, of Llan-y-bie, preached from Rom. x. 17, and Mr. John James, of Bridgend, from John iii. 16.

The next quarterly meeting was appointed to be held at Wick and Nottage, Glamorganshire, at which meeting the subject of the supposed two natures of Christ, was proposed for discussion.

The quarterly meeting of the Unitarians in South Wales was held at Wick, Glamorganshire, on the 25th and 26th of March, 1818. When seven ministers arrived at Wick in the evening of the 25th, they were surprised at finding that no meeting had been published for that evening, and that the minister of the place, Mr. E. Lloyd, was not there: and the members of the congregation were no less surprised at seeing so many ministers together coming unexpectedly to visit them. They expected only Mr. Lloyd and one more about 10 or 11 o'clock of the 26th. However, they sent about, and a good congregation assembled at 6 o'clock, when Mr. J. Davies, of Carmarthen, preached from Acts v. 42, and Mr. David John, of St. Clear's, from John v. 30.

At 11 o'clock, the 26th, Mr. B. Phillips, of St. Clear's, preached from John i. 29, and Mr. T. Evans, of Aberdare, from Tit. iii. 15. After the service was over, it was resolved that the next quarterly meeting should be held at Llyd-y-Park, Carmarthenshire, on the 17th and 18th of June.

The subject of the supposed two natures of Christ was then proposed for discussion, when Mr. Evans, of Aberdare, Mr. Phillips, of St. Clear's, and Mr. James, of Bridgend, spoke against the doctrine, stating that it appeared to them after diligent inquiry unscriptural, irrational and impossible. Then an elderly member of the congregation observed, that the birth and death of Christ were very different from those of Moses, and appeared to indicate superior nature. This observation induced those that spoke before to explain those circumstances, at some length. Upon that, the following texts, viz. 1 Cor. xv. 47, Col. ii. 9, Heb. i. 9, were mentioned by different members of the congregation, as proofs that Christ was in nature superior to man. Immediately after dinner most of the ministers and many of the congregation, returned to the Meeting-house, where several texts of Scripture were again proposed by the people to the ministers for explanation, and the friendly conversation continued till 6 o'clock; when a discourse was delivered by Mr. E. Jones, of Carmarthen, from Acts ii. 22, and another by Mr. J. Thomas, of Llanelli, from Matt. xxii. 42. The sermons were all controversial; but the doctrines maintained, appeared at least to the preachers, to be

practical, which they endeavoured to prove. Though it cannot be said that the people were *generally* pleased with the services of the days, they seemed attentive and many of them inquisitive. The absence of the minister on both days was unpleasant to the ministers and congregation. He being overseer of the poor, was bound, *ex officio*, to attend the magistrates on the 26th of March, the day of the meeting.

Scottish Unitarian Christian Association.

On April the 26th and 27th, was held in Glasgow, the sixth anniversary of the Scottish Unitarian Christian Association. The religious services were conducted in Union Chapel, by Mr. Turner of Newcastle, Mr. Cannon of Edinburgh, and Mr. Mardon of Glasgow. Mr. Turner's discourse in the morning, was from Eph. vi. 24, on love to Christ; describing its grounds and its effects, according to Unitarianism. In the afternoon, Mr. Cannon preached from James iv. 12, "Who art thou that judgest another?" The discourse included remarks on the Christian duty of candour, together with a general review of the arguments from reason and scripture, in defence of the leading doctrines of Unitarianism. In the evening, the worship was commenced by Mr. Mardon; and the annual sermon was preached by the Rev. William Turner, from Heb. ii. 14, on the expediency of Christ's proper humanity, a subject which was treated with great judgment and scriptural skill, and with a constant reference to its practical tendency. These three discourses were heard by numerous audiences with very great attention: in the evening there were computed to be more than five hundred persons present. The meeting for business, which was held on the 26th, at twelve o'clock, was far more numerously attended than on any former occasion, a great number of Unitarians attending from Paisley and other places. The annual report was read by Mr. Thomas Gairdner, Mr. West of Glasgow, and Mr. Mardon; and likewise the letters from the correspondents, some of the information contained in which shall be inserted below.*

For the accommodation of strangers, tea was provided at the George Inn, after the afternoon service, when about eighty persons, male and female, were present. On Monday the 27th, at the same place, was held the annual dinner of the association, Mr. Mardon in the chair, when forty-five gentlemen were present. It would be an

* It appears from the Report that, in the course of the last year, about three thousand Unitarian Tracts have been sold, or otherwise distributed by the Edinburgh and Glasgow Tract Societies.

improper use of your pages, to detail all the sentiments which were given on this occasion, though connected with much interesting conversation; but in justice to the character of the meeting, and as an expression of their good wishes to their friends in other parts, the following may be noticed: "The cause of civil and religious liberty all over the world." "Mr. W. Smith, the member for Norwich, and peace to the shades of the Penal Statutes against Unitarians." "May every future attempt to oppose Unitarianism accelerate its progress." (Here a reference was made with great pleasure, to the new edition, which is in the press, of Mr. Yates's *Vindication of Unitarianism*.) "May difference of opinion on religious subjects produce no diminution of friendship." (Upon which a gentleman of Swedenborgian sentiments, who was present, addressed the meeting, and bore testimony to the disinterestedness of Unitarians.) "The health of the Rev. W. Turner, with thanks to him for his readiness in complying with the wishes of the committee, that he would be present at this association; and the earnest request of this meeting, that he would allow his excellent discourse, before the society, to be printed." "Success to the second and more complete Religious Reformation of Geneva, and to the progress of rational Christianity on the Continent in general." (Here the chairman read an extract of a letter * from a gentleman in Rome, received by his friends in Edinburgh, where he was himself present at the last association.) "The dissemination of truth, not by power and penalties, but by persuasion and demonstration." "The Unitarians of England, those especially who have subscribed so liberally towards liquidating the debt upon Union Chapel, Glasgow." "The renewed health of Robert Smith, Esq., with thanks to him for his liberal assistance in the erection of the chapel." "The health of Dr. Spencer, of Bristol, and of Mr. Christie, of Philadelphia, who formerly contributed their personal assistance to the diffusion of Unitarianism in this city." This meeting dissolved harmoniously at an early hour.

In closing this account of the sixth annual meeting of the Scottish Unitarian Association, it may be observed, that the friends of simple and primitive Christianity, in this part of the island, feel their mind refreshed, and their zeal encouraged by this opportunity of social intercourse. Convinced of the strength of the arguments from reason and scripture, in proof of the leading doctrines of Unitarianism, they endure with patience the reproaches of their adversaries. Feeling the sufficiency of Christianity, stripped of all meretricious ornaments, for the improvement and happiness of

* This we shall insert in our next Number.

human beings, they would earnestly cultivate gratitude to the God and Father of our Lord Jesus Christ, and renew their endeavours to promote his glory by the diffusion of this precious blessing among the children of men.

Letters were read at the association, from *Blackford, Falkirk, Carlisle, Kilbarchan, Dalry, Port-Glasgow, &c.* which speak of the beneficial effects arising from the circulation of Unitarian tracts, and some of them, of the very perceptible decline of bigotry and consequent progress of truth.

At *Paisley*, it is gratifying to be able to state, that the foundation is already laid of a building, part of which is to be appropriated to Unitarian worship, that thus its steady and persevering friends may be enabled, with greater comfort, to conduct their religious services.

At *Dundee*, a part of a building has been recently appropriated to Unitarian worship, which, by the exemplary zeal and discretion of a highly respected individual, Mr. Robert Millar (present at this association) has, we believe, been seldom interrupted since the removal of Mr. Palmer, in 1794.

At *Blackford*, a village about sixteen miles north of *Stirling*, about a dozen persons, chiefly weavers, meet together on the Lord's-day, and endeavour to promote their religious edification, in the manner described in the following extract from the *Blackford* correspondent, himself a weaver: "We meet together every sabbath day, to worship the God and Father of our Lord Jesus Christ. We conduct the meeting as follows: We begin by some one giving out a psalm, or pharaphrase to be sung, which is followed by prayer. There are four that pray in turn, of whom William Taylor officiates when there are any strangers. After prayer, a chapter is read, which is known to the friends before-hand, upon which every one is allowed to make his observations. After this any member may call the attention of the rest to any other passage, and strangers are invited to take a part in the conversation, or to ask an opinion of any passage they please. A sermon is then read, which is also fixed the day before; and a few minutes are allowed for making remarks. We approve of having a minister to preach, when one can be got; but we rather choose to meet together than to sit at home. And we think our present plan is well calculated to improve and give scope to the abilities of every one." The writer of this paper, who had the pleasure of visiting this small society last November, willingly bears testimony to the great intelligence, and the love of religious truth which pervades the minds of these people. Hearing that a Unitarian controversy had recently taken place between two weavers, occasioned by a tract entitled, "State of

the Glasgow Trinitarian Controversy," consisting of extracts from Mr. Yates's *Sequel*, he requested leave to present a part of it to the public, which, if agreeable to the editor, he will send for insertion in the *Christian Reformer*.

At *Edinburgh*, the friends of Unitarianism have commenced a fund, with a view to the erection of a small and commodious chapel. It is earnestly wished that the public, by co-operating with them, will enable them to accomplish their intention at no very distant period; as the present inconvenience attending the worship will prevent any material increase of numbers.

At *Glasgow*, the report stated, that a very valuable collection of theological books had, during the last year, been received as a legacy from the late Mr. Wardrop, but which had been for several years unjustly kept back. These now form a part of the Glasgow Unitarian Library, a perusal of which is offered by means of a printed catalogue to the Christian public. It noticed also the exertions which have been made in the society itself, in connexion with the liberal and acceptable assistance of many English Unitarians, in liquidation of the oppressive part of the debt upon Union Chapel, the only temple which has yet been erected in Scotland for the worship of one God the Father. We are happy to see by the *Repository*, that this assistance has been recently continued.

Additional Subscriptions to Union Chapel, Glasgow.

[Continued from page 285.]

Thos. Swanwick, Esq. Chester	1	0	0
Mrs. Swanwick, Senior, Ditto	1	0	0
Parliament Court Auxiliary Unitarian Fund	3	3	0
Messrs. Heywoods, Bolton, by Rev. John Holland	2	0	0
Birmingham Old Meeting Fellowship Fund	3	3	0

Further subscriptions, which will be very serviceable, may be transmitted to the treasurer, Mr. Morrison, Hosier, Argyle Street; or to the Rev. B. Mardon, Glasgow.

May 8, 1818.

B. M.

Manchester College, York.

THE annual examination will take place at the close of the session, on Tuesday, Wednesday and Thursday, the 23d, 24th and 25th June, 1818.

The York annual meeting of Trustees will be held at *Etridge's Hotel*, on the evening of Wednesday the 25th, when the vacancies on the foundation, for the next session, will be filled up.

Applications for admission as lay students, may be addressed to the Rev. Charles Wellbeloved, Theological Tutor, York; or to either of the Secretaries.

The trustees and friends of the Institu-

tion will dine together on Wednesday and Thursday, June 25 and 26, at Etridge's Hotel.

THOS. H. ROBINSON,
J. G. ROBBERTS,
Secretaries.

THE following sums have been received on account of the Institution since the last Report.

Christian Paul Meyer, Esq. Enfield, Benefaction,	- - -	50	0	0
B. E. per Rev. William Turner, Newcastle	- - -	1	1	0
Exeter Unitarian Fellowship Fund	- - -	3	0	0
Plymouth do. do.	-	3	0	0
Warwick do. do.	-	1	1	0
		£	58	2
			2	0

New Annual Subscriptions.

Dr. Warwick, Manchester	- -	1	1	0
Joshua Grundy, Esq. The Oaks, near Leicester	- - -	3	3	0
Mr. Duckinfield Derbyshire, Manchester	- - -	1	1	0
Mr. J. W. Wilcock, Exeter	-	1	1	0
Mr. J. M. Kingdon, do.	-	1	1	0
Mr. Lewis Cooper, Norwich	-	1	0	0
		£	66	9
			9	0

GEO WM. WOOD, Treasurer.
Manchester, May 6, 1818.

To the Unitarian Cause at Colchester.

By Rev. R. Aspland.

Mr. J. Barnard, Harlow, Essex	1	1	0
Mr. Wm Barnard,	- -	1	1

Southern Unitarian Fund Society.

THE annual meeting of the Southern Unitarian Fund Society, took place at Portsmouth, on March 25th. This Fund was established for the purpose of assisting poor congregations, and establishing lectures upon Unitarian principles. The services were conducted in the morning by Messrs. Holland, Bennett and Fullagar: in the evening by Messrs. Hughes and Fox: and the attendance on these, as well as the Report of the Committee, demonstrated that a very considerable interest had been excited towards the subjects discussed. One regret was felt, that there were so few associations of a similar nature to this Fund in the kingdom; but from the general tenor of the meeting, and discussions which took place, its patrons had abundant evidence, that those who assert "Unitarianism to be a cold and cheerless system," possessing nothing to interest the feelings or to improve the heart, know little about the system they so readily and arrogantly decry.

NOTICE.

THE North-Eastern Association will be held at Boston, on Thursday the 18th of June. The Rev. Mr. Little of Gainsborough, is expected to preach the association sermon.

THE yearly meeting of the Eastern Unitarian Society will be held at Palgrave, in Suffolk, on Wednesday and Thursday, the 24th and 25th of June. Mr. Treleaven will preach on Wednesday evening, and Mr. W. J. Fox on the Thursday morning. The members and friends to the Society will afterwards dine together at Diss.

EDW. TAYLOR.

THE annual meeting of the Devon and Cornwall Unitarian Association and Tract Society will be held this year at Tiverton, on the first Wednesday in July. Mr. Evans, of Tavistock, to preach.

THE next annual meeting of the Kent and Sussex Unitarian Christian Association, will be held at Battle, on Wednesday, July 1st, when a sermon will be delivered by Mr. Botsfield, of Lewes.

LITERARY.

The Editor of Dr. Priestley's Works begs leave to inform the subscribers, that the Fifth Volume is ready for delivery at Mr. Eaton's.

THE Author of the History of Dissenting Churches, having received applications from different quarters to undertake a fifth volume of that work, to comprise the remainder of London, takes this method of announcing to the public that he is willing so to do, provided a sufficient number of subscribers are obtained to indemnify him from loss. Those persons, therefore, who are desirous of encouraging him, are requested to transmit their names to Messrs. Button and Son, Paternoster Row, or to Mr. David Eaton, High Holborn, where communications will be received. As soon as 500 are subscribed for, the work will be put to press, and completed within six months. It is intended that the price of the volume shall not exceed fourteen shillings; and no more will be printed than are absolutely subscribed for. Persons taking seven copies, will be entitled to an eighth gratis.

It is with great regret that we notice to our readers, the information we have just received of the lamented death of Dr. Thomson, of Leeds, on the 18th inst. after a very short illness.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;
OR,
The Christian's Survey of the Political World.

THE debates in parliament have been of a very interesting nature, and it is not the division merely that must be attended to, but the argument which the subject brought on. The nature of the votes in the House of Commons is well understood throughout the country; and it is as easy, in general, to determine beforehand the result of a motion, as it was for a member to name all the persons that should be elected by ballot. Still the discussion of various subjects brings things to light, which shame at least the perpetrators of them; and public opinion is still a great restraint against many enormities. It may be doubted, therefore, whether the sentiment of a popular member was correct, that the government of a monarch is better than that of an oligarchy, as exists now in this country; for, from the nature of the latter body the press is in less danger, and a liberty of speech will, for their own sakes, be allowed in the legislature, which, in the case of absolute monarchy, would be entirely put down.

But certain questions have been debated, which characterize in strong colours the mode of thinking of the times. Petitions upon petitions have been presented to the House from those who have suffered grievously in their persons and property under the suspension of the *Habeas Corpus* Act. The case of two men, who had been put in irons and conveyed like felons to a prison, on pretext of having sold libellous pamphlets, was laid before the House. Little impression was made, and the gibes and jeers of Mr. Canning, on the sufferings of an old and injured man, will not easily be forgotten. It did not, however, suit the views of certain persons, that a full investigation of all these cases should be entered into; and therefore, it remains uncontradicted, that subjects of Great Britain have been exposed to a very great degree of unnecessary violence, in carrying them to places of confinement, and have been confined in such a manner, as nothing but extreme danger to the state could justify.

A case, however, comes from the West Indies, and humanity takes the alarm. Its horrors are not lessened by a voyage of three thousand miles. It is described in glowing colours, and it represents the cruelty of a master towards his slaves, that master being of black and not white origin. The slaves are represented as having had unjustly inflicted on them twenty-five lashes

with a cart whip; and there are circumstances besides, which we should be the last persons in the world to justify. Let the black case be told in all its horrors; but let it not thence be inferred, that all planters are guilty of inhumanity. They, that is a very great majority of them, view with as much horror as we do, the conduct that was the cause of complaint before the House; and it may be said of many of them, that they are more attentive to their slaves for their comfort in sickness and old age, than persons of similar situation in life, in Great Britain, are to the poor on their estates. In fact, if a comparison were made between this country and the West India islands, and the sufferings arising from the Game Laws contrasted with those of Slavery, it might turn out, that, in this boasted land of liberty, there would not be so great a difference as people are apt to imagine. The lashes inflicted on a slave do not produce the same sensation as they do on the back of a freeman; and imprisonment may be to the latter a far greater punishment than what, when suffered by the former, excites so much of our compassion; and besides, the snaring of a hare, however criminal in the eye of the country 'squire, is not considered as such a guilty action by the peasant. He uses his reason in the same manner with respect to the laws of his country as the higher classes. The latter do not scruple, though it is equally against the laws of God and the laws of the land, to go out into the field, and in a case of falsely-called honour, to aim a deadly blow against their adversary; the former finds it contrary to the laws of the land to kill a hare or a partridge, but he does not discover any prohibition in the law of God. They, then, who are so kind as to overlook in their class the violation of the law of God, ought not to be very violent in their censures upon the poor ignorant peasant, for doing that, which would not be a bad action unless made so by the laws. Which is the worst action, to go into a field to snare a hare or to kill a man? Let this question be fairly answered; and then let the penalties exacted for these two different crimes be compared together.

The game laws have been a subject of discussion; but not to take into consideration the quantity of immorality produced by them; the number of persons reduced to parish allowances, in consequence of

fathers of families being hurried to a jail; the quarrels between country 'squires, occasioned by their watchfulness over the animals *feræ naturæ*: or the propriety of a law, which gives a man, possessed of a hundred a-year, a right to kill game, that is denied to a man of ninety pounds a-year; but to increase the penalties already too numerous, occasioned by hares, partridges and pheasants. It was a good action of a sovereign of this country, by which he got rid of the wolves in it: yet the injury done by the wolves was not nearly so great as that which is now the result of the laws, made to preserve to one class of the community, the exclusive right to certain animals: and the entire destruction of all the game in the island woud be a cheap purchase for the mischief which they now occasion. But it is not viewed in this light by those who are so tenacious of this species of property, and it is intended, by way of greater preservation of these animals, that the penalties should be extended, and that the purchasers of game should be placed in such a situation, as may render it next to impossible that it should find its way to the tables of the opulent, as it does at present. But here again the remedy will be worse than the disease. The price of game may be indeed increased, but as long as we have good roads, and the communication between large towns and the country is kept up, so long will the temptation to break the laws be greater than the penalties attached to the breach of them. Poachers will be made; and from poaching the progress to higher crimes is very natural: and the very severity of the game laws will probably lead, at last, to the repeal of them, and the sale of game as of every other animal freely in our markets.

The forgeries of the Bank, and the number of criminal prosecutions, in consequence, gave rise to an interesting debate introduced by a very able and eloquent speech from Sir James Mackintosh. The House seemed sensible that something must be done, or the evil would increase to such a magnitude as would destroy the system of paper money altogether. The increase in the crime and its punishment, may be seen from the account laid before Parliament, in consequence of this inquiry. In the last six years and a quarter, the number of forged notes amounted to one hundred and thirty-one thousand three hundred and sixty-one, and their value to one hundred and seventy seven thousand two hundred and forty two pounds. The expenses incurred by the Bank in prosecuting forgeries or uttering forged notes, from 1st March, 1797, to 1st April, 1818, amounted to one hundred and forty-eight thousand three hundred and seventy pounds.

The whole expense of these prosecutions, in the year 1797, was about fifteen hundred pounds, but in the three first months of the present year, it amounts to nineteen thousand eight hundred and ninety pounds. These are facts which speak volumes; for to this account we must add the expenses incurred by the country in getting rid of the culprits; by hanging, transporting, imprisonment, as also the expenses incurred by the culprits themselves and their relations in their defence. It would be well for mankind, if they had always placed before them, in the proper colours, the whole history of a measure. Providence has granted to man, as we wish frequently to inculcate on our readers, the power of making laws: but the consequences of those laws are not in their power. They may, by prudence and wisdom, discover in time the mischief they may have produced by bad laws, but they ought not to be surprised if a bad measure produces evil consequences. The history of the Bank restrictions, in all its ramifications, with the bankruptcies of a number of country banks, the expenditure of life and property, occasioned by the fatal measure of Mr. Pitt, will, should ever cash payments be restored, form a very instructive lesson to posterity; but as for the present generation, which saw the evil in its birth, and have cherished the delusion with unfeigned attachment to its author, they must be content to bear the consequences, and to leave to their children a portion of the bitter draught.

Another subject of deep interest involved the question of the establishment at Windsor. This arose from the precarious state of the Queen's health, and the circumstance relative to the guardianship of the person of our unfortunate Monarch. There can be but one opinion in this kingdom with respect to our Sovereign; and there is not a subject in it, who does not wish that every thing should be done for him, which is suited to his melancholy situation. But it is evident, that what becomes royalty in the display of grandeur, is in the present case not only superfluous, but very inappropriate. How far an alteration will be made in this respect, will be seen in the progress of the Bill through the two Houses: but the animadversions by Earl Grey on the first project, introduced by the Lord Chancellor, occasioned some alterations in the plan, and perhaps the two Houses may, in the present state of the nation, take the advantage of the necessity of the new bill to put every thing on that footing which is honourable to the nation, and at the same time suited to the calamity with which it has pleased Providence to afflict us.

The exertions of Mr. Brougham must

not be passed over in silence. He has been most actively employed in diligent researches after the state of education in this country. It is well known that our ancestors, with becoming zeal for this object, appropriated by bequests and gifts considerable property in different parts of the kingdom to the purposes of education: but it is equally true, that in many instances these funds have been either perverted from their original purposes, or have been much injured by being made subservient to private interests. Many facts have been substantiated, and the proposed committee will bring more to light. From an accurate investigation and restoration and improvements of the funds, it is expected, that a fresh impulse will be given to education: and when we consider what Scotland has gained by attention to this object, it cannot be doubted that equal benefit will result from a similar degree of zeal, exercised in a similar manner in this country.

The poor laws have also exercised a great deal of the attention of the legislature. The debates have tended to remove much of the misapprehensions on this subject, occasioned by the amount of the poor rates, from which it should seem, that there was that sum expended on the poor. However, a considerable deduction is proved to have been necessary, as a great deal of that money is expended on other objects, besides the maintenance of the poor, such as making up out of them the wages of labour and suits of law. The subject is very difficult, and the new plans, when brought into action, will probably produce new causes of complaint. A proper examination of the modes used by certain parishes, in which the poor are maintained in the best manner at the least expense, will point out the causes of the contrary result in other parishes; and they ought to suffer, who, from want of proper examination of their own concerns, permit enormous abuses to prevail.

A dissolution of Parliament is looked for, and it may probably take place before our next. In the short space of a month from the time that the writs are issued, what a quantity of riot, confusion and crime, will be the result! Yet we are called a civilized people, an enlightened people! But how does this become a civilized and an enlightened people? The election of representatives is a matter of too great importance, if good legislation were the object, to be transacted with riot and confusion: and a civilized and enlightened people could easily devise means, by which

the elections might be carried on in a manner worthy of those who claim a right to such titles. The guilt, however, lies more with the higher than with the lower classes. If they, who have money to throw away, or places of trust at their disposal, encourage scenes of tumult, or what is worse, immorality by bribes and ensnalements to vice, however they may pride themselves on their gentility, their rank or their education, they are more disgusting objects to the liberal mind than the poor besotted elector, overcome by their temptations.

Spain has been obliged to make the *amende honorable* to the American United States, for the imprisonment of one of the subjects of the latter at Cadiz: and it is evident, that the States will not suffer themselves to be trifled with. They have been making laws with respect to their navigation, which seem to prove, that they have imbibed a great deal of the spirit of our famed navigation laws. They do not seem, however, inclined as yet to further the cause of the Spanish colonists, whose situation from the *Oronooko* to the Spanish Main, seems still problematical. If we can credit the accounts of the colonists, the sanguinary Morillo met with such a defeat, as will ultimately tend to drive him from the *Terra Firma*.

The republicans in Domingo have lost their president and elected another. The condolences on the one hand, and congratulations on the other, prove them not to be inferior to the whites in expressions of attachment; and with respect to sincerity, there cannot be a doubt they are at least on a par with their brethren on this side of the Atlantic, who have had so much superior advantages from religion and education.

In Poland has been witnessed a degree of cordiality between the sovereign and the representatives of the people, which is highly honourable to both parties. The Autocrat's language is not that of a despotic prince, but of one who really prefers the public good to his private interest; and the excellence of his conduct is duly appreciated by his subjects. Though this must increase greatly the strength of Russia, yet the revival of Poland is desirable, and the results of it must be left to time. Nothing could be more wicked than the Jacobinical conspiracy of the three sovereigns, which produced its first partition, and little did they foresee the consequences of their atrocious measure. They have been bad enough already, but probably still worse remains to be recorded in history.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

On the Schism in the Church.

Protest against the Church Missionary Society. By the Rev. Josiah Thomas, M. A., Archdeacon of Bath. 8vo. 6d.

A Second Protest. (*Satirical*) 8vo. 6d.

A Defence of the Church Missionary Society. By Daniel Wilson, M. A., minister of St. John's Chapel, Bedford Row. 8vo. 6d. Ninth edition.

A Counter Protest of a Layman. By George Prysme, Esq., M. A., Barrister at Law, and late Fellow of Trinity College, Cambridge. 1s.

"All the Counsel of God," a Farewell Sermon to the congregation of St. James's Church, Bath, by the Rev. Richard Warner, late curate of that parish, (for twenty-two years,) in opposition to those unscriptural and dangerous fancies, improperly called *Evangelical Doctrines*. Third edition. 2s.

The Curate's Appeal and Farewell, being the substance of a Sermon in the Parish Church of Sutton St. Mary's, in the county of Lincoln, by the Rev. Samuel Maddocks, late Curate of Long Sutton, on his being discharged from his Curacy. 1s. 6d.

A Letter to the Rev. Daniel Wilson, M. A., in Reply to his Defence of the Church Missionary Society. By B. S. Carwithen, M. A.

Single Sermons.

On the Tri-Centenary of the Reformation.

The Reasonableness of Protestantism: preached to the Protestant Dissenters at Harlow, December 25, 1817. By Thomas Finch. 1s. 6d.

Fall of Babylon: delivered December 28, 1817, in Greenwich Road Chapel. By W. Chapman. 2s.

At Spa Fields' Chapel, December 28, 1817. By John Rees, of Rodborough.

At the Independent Meeting House, November 9, 1817, Stowmarket. By W. Ward. 1s.

At Blackfriars' Church. By Isaac Saunders, Rector. 1s. 6d.

At Hackney. By H. F. Burder, M. A.

Miscellaneous.

Two Letters, addressed to a Young Clergyman, illustrative of his clerical duties, in these times of Innovation and Schism. With an Appendix, containing an account of a recent attempt to institute an Auxiliary to the Bible Society, in the parish of Midhurst. By Richard Lloyd, A. M., Vicar of St. Dunstan's in the West and of Midhurst. 4s.

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